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THE

# INTERNATIONAL METAPHYSICAL LEAGUE



## PROCEEDINGS

OF THE

## Second Annual Convention

HELD AT

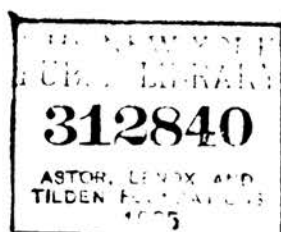
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## PREFACE.

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Since the holding of the first Convention of the League in Boston, in October, 1899, the progress which the Metaphysical Movement has made has been very widespread and positive. Rev. George H. Hepworth says, in a private letter, "The New Thought is penetrating every nook and corner of Christendom." It is modifying the preaching in all denominations and the practice in all lines of healing. It is wakening the social conscience. It is helping mightily to solve the great social problems on the basis of human brotherhood. It is lifting the ideal of life higher and higher, and clearly pointing the way toward practical realization.

In every land and among every people its beneficent influence is being felt in constantly increasing measure. It is becoming the great evolutionary factor on which rests the hope of humanity.



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# SECOND CONVENTION

## OF THE

# INTERNATIONAL METAPHYSICAL LEAGUE.

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The addresses which follow were delivered at the sessions of the Convention held in Madison Square Garden Concert Hall, beginning Tuesday, October 23, and continuing for four days. They form a most interesting and valuable series, as they are from some of the ablest thinkers and workers interested in the movement.

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## MAN'S DIVINE INHERITANCE AND THE USE HE IS MAKING OF IT.

BY HENRY S. TAFFT.

Man may inherit from his ancestors, or from his brother man, many things which, from the worldly point of view, may be of great and exceeding value. Riches, fame, titles and princely honors may be bestowed upon him, and he may consider that nothing which this world can supply could suppress in importance such wonderful gifts. He may be envied by his kindred and friends, receive the plaudits of mankind, and be brought into a state of egotistical exaltation. He may even come to regard himself as of a higher and more favored order of beings than his fellows.

He looks upon the less successful masses of humanity as simply his slaves or servants, created only to subserve his imperious behests. We find the world peopled with millions and tens of millions who devote all their energies to seeking their own personal

aggrandizement, material treasures and the vain and fleeting delusions of this earthly life. How pitiable and sordid is the condition of the man who permits himself to be limited in his aspirations by such narrow and superficial bounds.

Possessing, perhaps, greater natural advantages than his fellows, he seizes the opportunities afforded by these conditions to exact large tribute from them and to gain still greater worldly possessions. Selfishness, avarice, and the lust for unrighteous power soon become his all-engrossing ambition. Unwholesome greed pollutes the pure life currents of his physical being. He becomes satiated with the gratification of his selfish and unholy desires; anxiety and corroding care feed upon him and existence at last becomes a phantasy and a burden. He cries out in his agony of soul, "Verily all is vanity and vexation of spirit." No more unhappy mortal exists than he who has thus bartered away his divine birthright for a mess of pottage. How trivial and worthless appear all these gifts of the lower world when contrasted with the wonderful and inestimable treasures bestowed upon mankind by the Supreme Life who created all things.

And God said, "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over every creeping thing that creepeth upon the earth." Made in the image and likeness of God, the Infinite Father, creator of all the worlds, the manifest life in every realm of being, supreme in power, omniscient in wisdom—man may put all things under his feet. Thou hast made man a little lower than the angels and hast crowned him with glory and honor.

We are thus brought face to face with the vast inheritance bestowed upon man by his Creator. As we contemplate it we are lost in wonder and amazement; in wonder that God should have invested man with such sovereign powers and responsibilities, and given him unrestricted liberty to use them as he might elect; in amazement that mankind, following down through all the ages, has so signally failed to recognize this bounteous inheritance. Notwithstanding his innate consciousness of omniscience and omnipotence, in spite of the teachings of the holy prophets and inspired writers of ancient times, he has remained blind to those



divine mandates and willfully perverse in disregarding their wise and beneficent precepts. In the later dispensations, made to the world through Jesus Christ, man is counselled to seek wisdom and understanding, rather than gold; to seek first the Kingdom of God and his righteousness, and it is declared that all these other things "shall be added unto him." The image and likeness of the Father has been buried beneath the incrustation of false and baneful teaching. The spiritual vision of mankind has been blinded by the delusive splendors and the hollow allurements of his temporal life. The noble inheritance which should have exalted him to heights but "little lower than the angels" has been debased and trampled under his feet. The princely realm over which he should have had dominion has been neglected and abandoned to noxious weeds and tangled vines.

In the fourth chapter of the gospel of St. John, Christ, while conversing with the woman of Samaria, made this declaration, "God is a spirit. Worship him in spirit and in truth." St. John, in his first epistle, says, "God is love." A noted writer has said, "God is a spirit infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, truth and love." We must add this also to the legacy bequeathed to man. If it be true that the likeness of the Father has been transmitted to him, then man is spirit; he is possessed of attributes infinite and divine, of wisdom, power, holiness, justice, goodness, truth and love. It is not an unreasonable assumption that, possessing these superior qualities, he was created for a higher and far nobler purpose than the exercise of the selfish and animal instincts of "eating, drinking, and being merry."

Having in his keeping the rich endowments bestowed so lavishly by his Creator, in what manner has mankind employed them? Looking backward through the ages as far as any authentic record will permit, we find little evidence, in the habits, thoughts or actions of man, of any deep recognition of his spiritual province, or of the great responsibilities resting upon him as the chief authority under God to hold dominion over the earth. We find him ever cruel, selfish, brutal and relentless; ready to shed the blood of his brother man upon the slightest provocation, when his envy, jealousy or malice has been aroused; taking unfair advantage of

the weak and helpless; depriving the widow and the orphan of their daily bread; and carrying ruin and desolation into the lives and homes of his fellow men. It is with a deep sense of shame and humiliation that I speak these words. With all our boasted civilization, our education, our arts, and *numerous* religions, what are the conditions that confront the human family in the closing year of this nineteenth century, since the advent of that great peacemaker, who trod the earth in the form of man, in order that, through him, the world might be redeemed from her iniquities? Wherein, except in rare instances, has man exhibited traits of the divine image with which he is invested, and stood forth as the exponent and the complete expression of the likeness of God? Is it not a mockery to claim that man has ever exemplified the mandate of the Christ, "Whosoever shall smite thee on thy right cheek, turn to him the other also," or has attempted to fulfill His command to "Love your enemies, to bless them that curse you, to do good to them that hate you and pray for them that despitefully use you and persecute you?" And it is not out of place here to add what he says further, "That ye may be the children of your Father which is in Heaven." A reasonable interpretation of these remarkable precepts appears to be that, in order to be fully entitled to all the blessings embraced within the Father's heart, and to heirship in His Kingdom, these peculiar qualities must be manifest in the souls and in the conduct of men. In other words, this is one of the many especial lessons from the lips of that great teacher of moral and spiritual ethics regarding the proper and essential employment of the endowment bestowed upon mankind by his Creator: Higher and more worthy avenues of thought and action are opened to him as he begins to truly estimate his vast estate. No longer can he live for himself alone. His intellectual and spiritual powers must henceforth be consecrated to the uplifting of humanity. He perceives that he possesses, in this vast realm of mind, the agency for overcoming adversity and disease, and to lead him, step by step, to a more exalted moral and intellectual plane of action. It becomes only necessary, in order to accomplish these splendid results, that he should equip himself with the armor of right thinking, in order to assume the dominion over the flesh and all

animate things, in accordance with the sacred trust imposed by his Creator. When thus equipped and prepared to enter upon the warfare against evil, under whatsoever guise it shall appear, man will go forth consecrated to the work of eradicating all the unhealthful conditions of the world, and will become a blessing rather than a curse.

Man must now recognize that no longer is he a poor, miserable worm of the dust, unfit to look upward to the Father of Mercies; too degraded to stand upon His footstool, and, with reliant attitude and confident trust, ask for those rich blessings, or for that free forgiveness, that even an earthly parent could not deny to an erring and penitent child. Why is it that man is so constantly doubting the love and forgiveness of God, even while he is repeating that sweet song of old, "Praise ye the Lord, O give thanks unto the Lord, for His mercy endureth forever?" Is there any logical consistency in thus traducing the divine image in man and declaring that the Infinite Creator of that image is less forgiving than an earthly parent? No. Let him arise and, in the true nobility of his inherited divinity, look within himself, open the gates of the kingdom and let the lustrous light of God's transforming love shine forth and blend, in rainbow tints, the human with the Divine. Let him realize, in all its fullest meaning, the love of God which passeth understanding. So shall he become one with the Father.

Man must come into a more complete apprehension of the real purpose of his earthly existence. The soul, the vital energy, the inherent wisdom within the conscious domain of his inheritance, shall be no longer prostituted solely to the vain, sordid and ignoble pursuits of wealth, pleasure and worldly renown. When the true kingdom shall have been found; when the mind which was in Christ Jesus shall become the all-prevailing and unvarying guide for thought and act; then, we may be perfectly assured, will all these minor things be added to man's estate, and he shall see the "World Beautiful," clothed in celestial splendor, and shall experience a foretaste of the glory and the joy of the eternal life, which no power of earth, or even the darkness of the vale of death, can dispel. A halo of supernal light shall surround him and its rays shall penetrate within the abode of poverty and wretched-

ness, of depravity and vice, in all their hideous forms. He shall bring health and joy to the sick and suffering; shall call forth the good and omnipotent power to overcome and to banish all evil into outer darkness. He shall impart new life, vigor and harmony wherever disease has fastened its relentless fangs, and shall have strength to succor the fallen and to restore the divine image to its perfect resemblance to Him who gave it being.

No backward step must be taken in the movement of the race from its past condition of abject serfdom towards its princely estate. The Herald Voice echoes throughout the world, speaking in notes that stir the inmost fibres of man's soul, awakening him from the lethargy of ages of blind delusion and of mental and physical weakness. It bids him stand forth in the God-like semblance of his inherited majesty, in his divine integrity, and create for himself and for his fellow-man a kingdom whose foundations and superstructure no man shall destroy.

The manifest duty of this great International League is, I believe, to be the bearer of this new gospel, which redeems man from a servile creature, subject to the erratic caprices of fate, to one of conscious dominion over all the earth, clothed with powers to dictate to all below the skies, to the enlightened, the ignorant, the down-trodden and debased of the human family, to carry the glad tidings to the distant isles of the sea, and unto the uttermost parts of the earth. Let us raise her banner aloft inscribed in letters of celestial light with her symbol of the universal spirit of Good, of liberty to all in bonds, and of eternal life to humanity—"God, Freedom and Immortality." Its great work is to establish the reign of Christ in the hearts of men; to succor the afflicted and to raise the fallen; to plant its standard of right thinking and right action upon the topmost heights that all the world may read and understand its sublime and noble purpose. Never until this shall be accomplished will its beneficent mission be fulfilled. Then shall "the swords be beaten into ploughshares and spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

## THE UNIVERSAL CHRIST.

BY ANNIE RIX MILITZ.

"It may be truly said that the founders of the religions of the world have all been bridge-builders. As soon as the existence of a Beyond, of a Heaven above the earth, of Powers above us and beneath us, had been recognized, a great gulf seemed to be fixed between what was called by various names, the earthly and the heavenly, the material and the spiritual, the phenomenal and noumenal, or, best of all, the visible and invisible world, and it was the chief object of religion to unite these two worlds again, whether by the arches of hope and fear or by the iron chains of logical syllogisms."—*Max Muller*.

What the great philologist has seen to be true of the religions of the world, we may well apply to the spiritual and practical metaphysics which have gathered us together in this hall to-day.

We who are seekers after and lovers of truth, stand upon such a bridge this day as it triumphantly spans the chasm of ignorance, prejudice and intolerance that has seemingly separated the knowledge of the spiritual, occult, mental realm from the knowledge of the physical, visible universe, the life of the here and now.

For centuries the oriental mind has had the same knowledge of the laws and operations of the mental plane that the Western scientists have had of the physical. Each has practically ignored the realm of the other, the Hindu sage content to be ignorant of materiality, even as the European savant has been loftily scornful of what could not be experimentally proven to his external senses. Now this state of affairs is all changing, and there is a reconciliation taking place, through the incoming of a new universal consciousness, a Goodness above relative goodness, the baptism of the Spirit of the Universe, God-Man, the anointed One of all times, all nations and places.

Many of the master minds among the material scientists of the occident, are bringing the riches of discovered and classified laws and processes in physics, into their explorations of the thought-



realm. And again, the "wise men of the East" are following the light within them as

"Westward the star of empire takes its way."

They come to endorse, to stand divinely appointed god-parents, laden with the rich gifts of inspired lore, to preside at the advent of this union of heaven and earth, of the within and the without, the Christ-man universal, of whose reign there shall be no end.

What an eagerness for knowledge marks our day. With how many is the cry:

"Truth! Truth! Give me truth! I must have it at any price if it takes my whole life!"

And never before in the annals of history is there record of a time when the facilities for the spreading of knowledge were so great and investigation of, and search for, truth so frank, so fearless and so free.

It has long been believed in the human heart that knowledge of truth is the key to happiness and freedom, and certain have proved this to their fullest satisfaction, among them those who are pursuing this old-new thought.

Now is explained to them the significance of Jesus' continual exhortation: "Only believe!" For with knowledge of mind and its powers has come the way to believe and to continue in that mental practice until that which was apparently intangible becomes a living fact, even to the mortal senses.

The student of to-day does not need to accept any spiritual statement blindly. He can even follow the inductive methods of physical science. He may temporarily accept certain propositions as working hypotheses and proceed to arrange and govern his thoughts accordingly, and may thus demonstrate the *practicality* of believing in them by his works of healing diseases, delivering from vicious habits, developing new senses and powers, and above all, realizing true satisfaction, harmony and rest. It is of infinite importance, what we are heartily believing in. Solomon never said a truer word than, "As a man thinketh in his heart so is he."

The great masculine age of reason, through which we have just passed, has laid a sure foundation and prepared the way for

the opening up, to the multitude, of the intuitional and inspirational, our divinely feminine faculties. Now a place is being granted to our womanly nature, that in us which "knows because it knows," and whose revelations are making possible in our world manifestations hitherto refused to reason alone, so often sterile because unmated to inspiration.

There is that in each one of us that *knows* truth, and does not wait for proof of it. It is the light which lighteth every man that cometh into the world. It is the Christ within each of us; some call it Spirit and some Soul. It is all, and he who listens to it receives that which no earthly consciousness nor sense testimony can give. It is God or Truth in us that corroborates Truth presented to us.

Emerson says, "The soul is the perceiver and revealer of truth. We know truth when we see it, let the skeptic and scoffer say what they choose. Foolish people ask you, when you have spoken what they do not wish to hear, 'How do you know it is truth and not an error of your own?' We know truth when we see it, from opinion, as we know when we are awake that we are awake."

It is by this soul-perception that we know that *God is*, and that this is the basic principle of spiritual development and metaphysical healing, whether God be called Mind or Law, Force or Nature, or by some other name of deity.

By this same self-evidence the following propositions are accepted as axiomatic:

(1) God is the All-Good, and (2) God is omnipresent. From these axioms can be deduced, by a process of syllogistic reasonings, these conclusions: God is health, life, love, intelligence, spirit and mind, and that these also are omnipresent. That God, being all, is the only reality and that whatever is not God or not Good is not real. That Man is the offspring of God, being created in His image and likeness. That Man is the thought of God, the Idea in the Divine Mind. You are thought by God, and you dwell in the Mind of God, eternally. God is perfect; no thought can ever be lost. Therefore you are immortal. Being the image of pure Goodness, you are good, you are spirit. Man is the expression of God, the Word, the anointed One, the Christ.

Christ is God-manifest, the real Man, the one Son of God and

WE ARE ALL THAT SON. It is universal, spiritual, holy, perfect, the real Self of each one of us. It becomes visible in the flesh of every one who lays hold upon the truth of the Fatherhood of God and the Divinity of Man.

Jesus demonstrated the divinity of man, even to his identity with God, so that the greater part of the Christian world looks upon him as God and very God, and he is. But William and George, Alice and Jane and all can demonstrate the same for themselves.

Listen, again, to the words of our Emerson, spiritual father of a multitude of saintly lives:

"Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments. When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence."

Hear the inspired Persian poet:

"Whate'er thou lovest, man, that, too, become thou must.  
God if thou lovest God, dust if thou lovest dust."

So like the testimony of the immortal Saint Augustine: "Man, if thou lovest the earth thou wilt become earth, but if thou lovest God—what shall I say?—thou becomest God," and the Christian and Hebrew scriptures are filled with like messages:

"Know ye not that ye are gods, and all of you are sons of the Most High?"—*Ps. 89: 6.*

"And as many as received Him, to them gave He power to become the sons of God."—*John 1: 12.*

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."—*Hosea 1: 10.*

"It pleased God . . . to reveal His Son in me."—*Gal. 1: 15, 16.*

"My little children, of whom I travail in birth again until Christ be formed in you."—*Gal. 4: 19.*

"Put off the old man with his deeds."—*Col. 2: 9.*

"And put on the new man, which after God, is created in righteousness and true holiness."—*Eph. 4: 24.*



The life of Jesus Christ is a prophecy of what is possible to the whole race, and not only what is possible, but what is the real destiny of Man here on the earth.

The man Jesus gave us the particular manifestation of God which each human being is to realize for himself by taking the same steps, thinking the same thoughts and living the same life, here in this world, now in this time.

Man *in his true being* is now absolutely perfect, all-powerful, all-good, all-loving and all-wise. It is a dream that he appears weak, and sinful, mortal and imperfect in any part. There is one direct way to awaken out of this dream; Jesus Christ shows it by his life.

Spiritual history shows a certain order of development for both the race and the man.

First. Repentance and putting away of the old life.

Second. Character Building.

Third. The Christ-powers, healing, dominion over Nature, mastery over self, magical works,\* and realization of identity with God.

Although these states are enumerated consecutively, it is not necessary that they be experienced one after another, *i. e.*, sequentially. It is possible for all the stages to be manifested simultaneously, as in the case of Jesus, who, while passing through the first step, represented by John's baptism of water, was at the same time endued with the Holy Spirit and realization of Christhood, with all its attendant powers.

Thus, we, while changing from the old false life and thinking, are building a new character and at the same time there grows within us a finer, holier body, more beautiful than the physical, having occult powers and a certain relative immortality, called by Jesus age-lasting life. It is an excellent counterpart of that real manifestation called the Christ-self, and is often enlarged upon by the early mystics and sages, who even seemed at times to confound it with the one indescribable self whose manifesta-

\* The alchemists and ancient occultists declare the following to be the seven works of the Perfect Man: 1. To heal all diseases. 2. To live as long as you will. 3. To live in any age. 4. To command the personified elements. 5. To know the Father, Son, and Holy Ghost. 6. To have control over one's self. 7. To be transmuted or born again as Enoch was.

tion is without boundaries, and whose presence is that circle, the center of which is everywhere and the circumference nowhere.

The followers of Lao Tsze, the Chinese mystic, whose doctrines drew forth the admiring wonder of his great contemporary, Confucius, declare that, by true self-control and conserving the life-energies, there is developed within the body of the devotee an invisible self, which grows larger and larger and may go out of the body and return again to its home.\* They say that when the young spiritual being becomes as large as the physical body it can tarry on the earth, functioning through the flesh, or withdraw to the heavenly plane of consciousness. If it does the latter it goes like the butterfly, leaving its chrysalis and becomes a heavenly immortal; if it wishes to remain, that man becomes one of the earth's genii or good-powers, and lives an age-lasting life.

These teachings, which have survived the passing of 2,500 years, find corroboration in the hearts and experiences of many living to-day upon the earth, who can echo the cry of grand old Isaiah:

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Joannes Scheffler, a monk of the seventeenth century whose verses have been immortalized under his church name, Fra Angelus Selesius, brings the immaculate conception into the present moment in the inspired couplet:

"Though Christ a thousand times in Bethlehem be born,  
If He's not born in thine own heart, thou shalt be all forlorn."

The teaching has been called the doctrine of the new or second birth, and so common was the knowledge of it among the ancient students of the deep things of God, that Jesus expressed surprise at the ignorance of the learned Rabbi Nicodemus concerning it: "Art thou a master of Israel and knowest not these things? Marvel not that I said unto thee, Ye must be born again."

The spirit of Jesus Christ is here, for it is the great *spiritus mundi*, the spirit of all humanity, the Holy Spirit that is sending forth its flaming breath throughout the whole land, and many are catching fire and knowing their I AM, and the works are following rapidly.

\* They are not describing an "astral body," but a body quite different, the same that Jesus showed upon the Mount of Transfiguration.

Everywhere in the world new methods of healing, especially by invisible means, are being used and taught. Men are reasoning in a common way, that death is not inevitable, that it is possible to live a century and more and retain youth, vigor, happiness and usefulness. That the occult powers exercised by Jesus and other orientals are not violation of law, but a bringing in of higher laws which can be exactly known and definitely used, and many other new ideas are finding credence and being grafted into the common life of this work-a-day world.

The Universal Christ, once acknowledged as a power and presence within one, will prove itself to the world. A great love begins to warm in the nature towards every human being. "He too is the Christ" is the thought that comes to the mind, and soul sees soul and gives the cup of water to the *Christ*, ignoring the beggar, not seeing a drunkard or a sinner, but God's Holy One only. Caste is broken down, race distinctions no longer recognized, the personality of no one can disguise their Christ to the eyes that look forth from the throne of God.

Each one becomes his own healer, his own teacher, his own master and Jeremiah's prophecy is fulfilled.

"After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, saying, Know the Lord. For they shall all know me, from the least of them unto the greatest of them, saith the Lord."

The Christ in us does not seek to be served, but above all things desires to serve. Love is the law of its life, and nothing is done for reward—a revolution even in the financial methods of the world comes in with this Christ-consciousness. For in it also is the key to prosperity—the secrets of the silver and gold are with it, and everything it does prospers.

By the power of this real Self man has dominion over the earth. By the power of mind he controls the winds and the waves, he takes the poison out of plants, he tames the wild beasts, he causes the desert to bring forth fruitfully. All over the land are men and women who have proven the subserviency of Nature to silent thought based upon True Principles.

It is the Christ-Self working in men's hearts that is banishing

the barbarian methods of war, that is urging on measures for arbitration and universal peace, that is bringing about reconciliation between the divers sects in churches, that brings forth the great Parliaments of Religion, that conquers bigotry and prejudice, and fills hearts with tolerance and the love that covereth a multitude of sins.

Heaven is here upon this earth in all its happiness and perfection. We see it when our hearts thrill with the glories and beauties of Nature, when every manifestation of life is sacred to us, when we see God in everybody and in everything.

"Earth is crammed with heaven

And every common bush aflame with God."

We are living in great days, times of crises, decisive and telling, the nations are making history rapidly and the twentieth century will be put upon record as the date of the second birth of the whole earth, the Spiritual Renaissance of the great and good of all centuries.

Listen to what a past-master of the art of humanity has prophesied concerning the century just dawning upon us. These are the words of Victor Hugo, written a number of years before his death:

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets.

"To satisfy the nineteenth century, it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is necessary to have the innate and holy love of humanity which constitutes an apostolate and opens the prophetic vista into the future.

"In the twentieth century war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead and dogmas will be dead, but man will live.

"For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven.

"All hail, then, to that noble twentieth century which shall own our children and which our children shall inherit."



## THE POSSIBILITIES OF MAN.

BY FRANCIS EDGAR MASON.

When the temple at Jerusalem was in process of construction, the stones for the temple were quarried at a distance, and sent up to the temple's site. Among the first to be delivered was the famous "Headstone of the corner." It was not recognized by the builders, and was cast aside, where it lay for forty years covered with dirt and moss. When the temple was nearly completed, inquiry was made for the corner stone. It could not be found. Word was sent to the quarry, and it was learned that it had been sent to the temple years before. A vigorous search was instituted, and at last it was discovered in its uncanny resting place. It was removed, scrubbed and washed and critically examined, and lo! "the stone which the builders rejected, became the head of the corner."

A simple story, yet paralleled by the history of man.

The universe is God's temple. Man is the chief corner-stone—the embodiment of all of the divine elements and powers.

The "builders"—the philosophers, doctors and ministers (those who have attempted to define man) have cast him out, and from time immemorial he has been covered with the dirt and moss of ignorance. These builders (?) have not known man; they have dealt with an effigy. The philosophers have reckoned man from protoplasm, and through evolutionary footsteps have tried to define and to place him in this universe, but to-day, from this hypothesis, man is still an unidentified and an unknown being. He still remains Nature's great nondescript.

The doctors have defined man as a weak, imperfect and decrepit creature, victim to circumstances over which he has no control, and they have ever left him in this negative and deplorable condition, unable to extricate him.



The ministers have reckoned man "A worm of the dust," an "unregenerate child of Ham," and have taught us to sing, "O to be nothing, nothing," until we have become the full measure of it. They have made man a vassal to traditions and a pensioner upon hopes, until they have minimized his possibilities and dwarfed his capabilities.

These are the builders, and they have cast man out, and I stand upon this platform this beautiful October afternoon, at Nature's harvest period, to vindicate man upon a spiritual basis, to divinely wash and scrub him of the dirt and the moss of previous ignorance, and to place him in this great infinite universe as the head of the corner of God's temple.

There can be but one legitimate standard of being—the spiritual, since it is the highest of which we can conceive, and since the highest is the normal standard of being, any other assumed standard must inevitably be abnormal.

Man is fundamentally divine, and potentially the Christ. This he was in the beginning, is now, and ever shall be, irrespective of any or all other misconceptions he may entertain. The one great question of life then is the realization of man's divinity, and it can never be gained through evolutionary leadings, for it is impossible to predicate a perfect being from an admitted imperfect premise. The human basis of life is an innovation, and "the flesh profits nothing," and nothing can ever be gained from it, for the human mind cannot transcend its own premise.

Nature does not define man, but leaves the interpretation of man to the individual. Man elects, Nature fulfills, and whatever man elects to be, Nature supplies him with all of the requisites of demonstrating just this conception of himself. "As a man thinketh in his heart, so is he." If a certain individual thinks he is a barbarian, Nature supplies him with all the requisites of fulfilling this interpretation of himself. He becomes it. If a certain individual has sufficient intelligence to call himself a Christ, and to say, "If ye have seen me, ye have seen the Father also," Nature equips such a person with all the elements, attributes and qualifications to demonstrate this type or interpretation of man. So man is all he can make himself, and as large as he makes his mind, Nature is bound to fill it, for Nature abhors a vacuum.

When any individual makes his mind of infinite capacity, Nature will fill it with an infinite supply. A divine mind is merely a mind large enough to contain infinity.

All the divine elements obtain in man. It is man who qualifies God. The elements by which a God is dedicated in man's mind, arise in man's own mind. It is man who says, "God is omnipotent, omniscient, omnipresent," and it is only fair and rational to assume that these elements concern man and man alone. It is too absurd to be ridiculous to contend that these elements, which are inherent in man's own mind, concern some remote being in the unknown realms of nowhere.

The man Jesus, who said, "If ye have seen me, ye have seen the Father also," was the only man of earth who ever made a man out of a myth. There is no more reason why we should ascribe the elements we find in our mind to a being in the sky, than we should contend that the members of our person belong to an imaginary being afar. All that man finds within himself belongs to the economics of his own being.

Man is supreme in this universe. Intelligence is his only saviour and ignorance is his only devil.

Everything in this universe is complete in itself. Nothing falls short of itself. If it did where would be the stability of things? The figure one in mathematics has all that is necessary to express the unit one. The tone "G" in music has all the vibrations necessary to express the tone "G" or else it is a misnomer. Man must have all the elements, attributes and qualifications requisite to demonstrate true manhood in the very highest sense in which man can be interpreted, or else man is a misnomer; there is no such thing as man. By this logic you see that man is all a God can be, and so the Bible attests, "No man hath seen God at any time, the Son hath declared Him." Man is the declaration or the embodiment of God, just as the allegory of Creation affirms, man "The image and likeness of God." In other words, it takes the intelligence of God and the embodiment of man to make a perfect being. So long as the divine elements are relegated to the future and ascribed to an hypothetical being, divorcement between God and man exists and there is no further issue; God becomes a Cosmic recluse and man becomes a serf.

The Great Infinite Nature or God is no respecter of persons, and anticipates supremacy of individuality in all of her infinite departments and domains. *But she does not determine who it shall be!* This is the point. There can be a supreme mathematician, a supreme musician, a supreme being in whom shall center and obtain all of the wisdom and elements of divinity. Now since Nature does not determine who shall fill these positions, *we are all eligible.* It may be you. It must be you. The God position belongs to the one who can embody it. God is not any particular being, but the generic standard of a divine being. There are no unique beings in this universe, there are no private domains. Man's mind is subject to infinite intrusion and he may embody all that he can mentally sustain. God is the one who gains it. It will be yourself when you gain it. It will be another until you do.

The one great blunder we make is in supposing that we live in a physical world, and that we have got to work our way out of it. It is not true. We do not live in a physical world, but in a *physical phase of consciousness.* Do you see the difference? When we change our conception of ourselves and establish the divine basis within our minds there will be a new heaven and a new earth, former things will pass away as the phenomena of our misconception. The outward is merely the phenomenal inward; the visible declares the invisible, and so long as our minds are fleshly or human we shall live in a mortal and a fleshly environment, for like produces like. In the human kingdom, all are human. In the kingdom of God, all are Gods.

All of the Cosmic laws are universal in operation and adaptation. Any one can operate them who puts himself in proper relation to them. Any law that will operate for God will operate for man. It is all a question of adjustment. Mathematics operates for the one who puts himself in proper relation to its principles, and this is true of all law. The divine laws operates for the divinely-equipped mind. No one in this universe can get any more out of it than another. We are all peers and joint heirs with Christ to the heavenly inheritance. The only difference between the man Jesus and the man of to-day is that Jesus employed the



forces he found inherent in his nature, which same forces lie dormant in us.

Now there must be a law of opposites, or a law of contraries, to wit: If one state does not obtain, another must. If it is not light, it must be less than light, for it cannot be more. If a thing is not level, it must be less than level, for it cannot be more. If a thing is not plumb, it must be less than plumb, for it cannot be more.

We say again man is fundamentally divine, but if he does not perceive this fact of his being he must become of lesser order of being, for he cannot be higher. This is the cause of all discord, disease and death. They are the phenomena of a distempered mind. They are a state of negation, and obtain only so long as the mind remains negative to Spirit.

When man plumbs himself up to the God standard of being, and levels himself up to the divine wisdom, he becomes the supreme sovereign of this universe; the head of the corner of God's temple, and he remains without spot or blemish, and enters into the eternal joy of the Lord.



## MAN'S POWERS AND POSSIBILITIES.

BY THE REV. J. W. WINKLEY, M.D.

In recent years great additions have been made to our knowledge of man. Nothing has contributed more to this result than the new philosophy of healing, and its widespread, practical application, in which we are all interested, and which, in part, has drawn us together in this convention.

What revelations concerning man and his psychical powers have come to us in these latter days: this new mental therapeutics, the wondrous facts involved in so-called telepathy, the dual consciousness of man, and "suggestion" in its various forms. The "new world" of modern discovery is man. He is the latest unknown land, which the daring Columbuses of our time are sailing the seas, psychical and spiritual, to open up and possess. And

man is indeed a wondrous new world, surpassing anything dreamed of in the past.

Even the house he lives in, his body, has become familiar to men only in our day. Anatomy and physiology are of comparatively recent date; neurology, held to be of so great importance now, is one of the latest physical sciences. But this fleshly temple of man is yet much of a mystery.

A certain medical school of note has seventy-five professors teaching about the human organism. Man's body is the most complicated structure known. And doctors acknowledge they do not yet fully understand it. If we can say this of the house, what shall be said of the tenant, the master of the dwelling?

We marvel at his works, the wonders of the ancient world slowly crumbling into ruins, the science of our modern day that utilizes the latent forces in Nature; but man himself is greater than these, as the creator is greater than his creations.

The wonders of antiquity have been surpassed by what man has wrought since; mountain tunnels, suspension bridges, mighty steamships, the iron railway, ocean cable, telescope and telegraph. With his telescope he has swept the heavens, and explored celestial space. Marvelous material creation indeed! But the "greater marvel," as a noted astronomer has said, "is at the little end of the instrument, man, for the human mind can study and comprehend that cosmos."

Man's first mastery is of his body. What astonishing feats he performs under the mind's supremacy! Think of Blondin's feat, walking the wire in mid-air over Niagara, and of the strength of the self-made giant, Sandow. That many-sided genius, Alvan Clark, mechanic, painter, astronomer and telescope-maker, was said to be, at one time, the best shot in the world with the rifle. He could have shot an apple off the head of Tell's son, without risk to the head.

But Clark's feats were as nothing compared to those of our expert western marksmen, the noted Dr. Carver, and, later, Col. Cody and others. Theirs is the seeming miracle which the trained mind can train the eye and hand to perform. Higher is the harmony that our great musicians have given us, Liszt, Rubinstein, and a score of others, who by their magic touch render the music

of their souls into melody for human ears; still higher the genius of the consummate musical composers, Beethoven, Mozart, Wagner; and the famous painters and sculptors, Phidias, Raphael, Angelo, who converted their ideals into outward forms that delight mankind. Think of the achievements of the world-explorers, Columbus, Cook, Livingston; of what has been wrought by noted inventors, Watt, Morse, Fulton; the celebrated scientists, Newton, Galileo, Copernicus, Humboldt; the poet immortals, Homer, Virgil, Shakespeare; the renowned orators, Demosthenes, Cicero, Burke, and we must add our own Philips. Think further of the deep wisdom of the philosophers, prophets and seers, Plato, Isaiah, Kant and Emerson; of the heroes and saints, and their undying deeds and lives; of the illustrious leaders of mankind, Moses, Luther, Washington, Lincoln; yes, of the saviors of the world, Buddha, Confucius, Zoroaster, and, greatest of all, Jesus Christ.

What sublime souls, and how sublime their deeds! Not only has man shown himself capable of directing his own mind and controlling his body, but in an important sense, as Emerson says, he is creator of his own world. He subdues the earth, possesses himself of the land, sails the oceans and tames the elements in a measure—the soil, air and waters. He has weighed and measured the planets, and explored the stellar systems. He has drawn the light and the lightning into his daily service. He has harnessed the forces of Nature, wind and tide, heat and electricity, to do his bidding and serve his purposes.

The earth was turned over to man originally a wilderness; all change therefrom has been wrought by him. All the arts, industries, tools, machinery, are the works of his hands. Institutions of every kind, educational, social—the church, state, government, all literatures and the sciences, even the languages he speaks—are man's achievements. All things that make up human civilization man has thought out, and wrought out.

All these achievements, this greatness, this wonderful power of man, thus exhibited betoken, far beyond and above them, his *possibilities* not yet realized. They are *potentialities* latent, but inherent in his nature. These possibilities lie in two directions. They are for *all* men. For is it natural that the few preëminent

souls of history are exceptional? Are all the rest of mankind so created that they are impotent to attain this height? The old saying, generally used to disparage, "Human nature is about the same the world over," is applicable in a better sense. Human nature *is* the same. All men have like powers, faculties, differing only in degree, and not in kind. What one man can do, or has done, shows an open door that all other men may enter. Whatever any man possesses must be potential in all others, and if time and opportunity were allowed them they might unfold and reach thereunto.

Every soul has the germ, the latent ability, the inborn capacity of philosopher, artist, poet, musician; is a possible hero, prophet, seer, saint, as Plato, Angelo, Beethoven, Shakespeare; and it may be that Jesus was not wholly above and beyond the possibilities of all other of God's children.

And, if this theory of human evolution be true, are we not entitled to expect that this wonderful being will manifest still greater and higher, and even wholly new, powers in the course of his future development; powers, mental, moral, spiritual and psychical? The cropping out here and there of those strange phenomena we name telepathy, clairvoyance, clairaudience, the subliminal consciousness, intuitional and impressional faculties, and the susceptibilities to mental "suggestion" may be manifestations of powers, though exceptional and feeble now, yet to become strong and universal in the years to come.

Progress is a fact; evolution is a law, to which man, as Nature, is subject. And never was the advancement of humanity so rapid and so universal as to-day. Human development is making its way with transcendent scope; with ever accelerated velocity does the world move on. And the end is not yet, only the beginning. Great things hath man done; but the attained is small compared to the attainable: "Eye hath not seen, neither hath entered into the heart of man the things" which are in store for God's children. Man at his highest and best is still in his infancy.

We have had in the past a poor opinion of mankind generally. That time has passed. The recognition of the "humanity," of the "dignity of human nature" was a stride forward from the older conception of him. But the infinitely higher and truer view

of him to-day is, "the Divinity of human nature." The old Scriptures spoke and sang the great truth, Men are offspring of the Infinite. But the inspired word of the New Testament is yet higher keyed. The mystic St. John said, "Now are we the sons of God, and it doth not yet appear what we shall be."

Man's possibilities reach out into Infinitude. All goodness, all divineness are within him. Latent, we know, but there. Inherent we are sure; they only need unfolding. Evolution is God's law, and determines human destiny. Forward and upward leads the path. The nineteenth century has been the century of material progress. That is well, a necessity, all good. May we not believe the twentieth century is to be the century of moral and spiritual progress? Evolve, unfold into the highest; onward toward the ideal; upward toward the perfect, is that not to be the conscious aim and effort of men in the century now dawning upon us?

"Made in God's image and after His likeness" are men, and inheritors are they of the Father's estate. And their heirship is to the infinite possessions, dominion, divineness. Man's true greatness, highest power, supreme attribute, is his goodness, the attribute whose blossom and fruit is love. That is his basic, as ultimate divine, Godlike, and, reverently we say it, his deific nature. That makes man's sonship and woman's daughtership of God, the Father.

Man is fundamentally good, essentially divine. He has the divine qualities, attributes, innate, yet dormant.

His nature is made up of these, the real constituents of his being. He has no other. There are no *bad* qualities, strictly speaking. We cannot rightly talk of the qualities of folly, idiocy, insanity; the attributes of vice, selfishness, sin. No, these are man's disorders. Ruskin said, "All the sins of men I esteem as their diseases, not their nature." Intelligence, sanity, virtue, health are natural to man. Goodness, wisdom, love are the real elements of our human-divine nature, as they are of the Infinite nature; and the potential in man is to be unfolded in the future to the fulness of the divine image—God-likeness.

"Be ye perfect, therefore, as your Father in heaven is perfect," is the command which the great teacher enjoins upon men,



and evidently thinks they are actually able to follow. If the above view of man's powers and possibilities be accepted, it affords us an inspiring philosophy. Holding it, can we be other than optimists? Holding it, is it any wonder we are idealists? It would be strange, indeed, were we not impelled to strive to realize our highest ideals.



## THE PSYCHIC POWERS OF JESUS.

BY THE REV. R. HEBER NEWTON.

In being honored with an invitation to address you this evening, I was requested to indicate the connection between the New Thought Movement and the Christian churches. Your president desired that I should so present this connection that the New Thought Movement might be seen to be not something apart from the churches, novel in them, hostile to them, but something that partakes of their own essential nature, and is one with their deepest thought and life as a fresh development of essential Christianity.

The best way to do this, as it seems to me, is to study the life and work of Jesus, the head and founder of Christianity. He is the form and type of essential Christianity. If we can find a vital relationship between this New Thought Movement, and the thought of his life and work, we may be sure that we are not mistaken in our belief that there is an intimate relation between this movement and the Christian churches.

Reading the story of Jesus, upon the surface, it is plain that he possessed certain strange powers. His ministry among men manifested these powers in various forms. His ministry of helpfulness to his fellows utilized these powers in different ways. His contemporaries evidently believed that he possessed supernatural powers. Subsequent ages have not dissipated this belief. The Gospels speak of these strange actions of Jesus, these unusual energies that were manifested in him, as "powers." They were in some sense physical powers, since they acted on the physical.

nature of man, and on the physical nature of the world in which man finds himself. They were not, however, such forces as are recognized by physical science—or at least, they were not such as were recognized by physical science in his age, nor in the ages after him, until our own time. They were not such powers as could be classed with any forms of energy known to men in the physical order up to our own day at least. In them we see the manifestations of an energy of a different sort from that which correlates into heat and light and electricity. They were forces evidently welling up in the deep inner nature of Jesus—powers at once mental, moral and spiritual. They acted, through his will, on the bodies and on the minds of men round about him, and on the nature round about them all. Apparently, they were what we call to-day “psychic powers”—powers rising in the psychic nature of man—the nature which is the bond between the spirit and the body, forces at once half-spiritual and half-physical.

They were more varied than is usually supposed.

In the first place, he evidently possessed some sort of power by which he read the minds of men about him. He had, undoubtedly, a very keen power of observation, and could thus read many signs of the inward working thoughts of those around him upon their faces. Thus, for example, when we are told “he knew who should betray him,” it is not necessary to suppose any other and stranger power than the well-recognized ability of keen insight to discern upon the countenance of Judas the working of his inward purpose. Or when, again, it is recorded that “he knew that they were desirous to ask him”—this, also, implies no ability beyond an acute reading of the faces round him, on which the eager desire of the minds of his hearers was visibly portrayed. His discernment of the inner thoughts of those about him passed, however, far beyond the reading of the faces of men. When he had been doing some wonderful works of healing, the Pharisees murmured among themselves and said: “This man casteth out demons by Beelzebub, the prince of demons.” “And Jesus knew their thoughts and said.” It is not easy to assume that such an interpretation of his healing power should manifest itself upon the faces of these Pharisees. Then, again, when he had been speaking in his mystic manner concerning the bread of life, the

record reads: "He (Jesus), knowing in himself that the disciples murmured, said unto them." No word had been said. Possibly the scowls upon their faces interpreted the inner thought, but of this there is no hint whatever. Then again, more than once, we find it written: "He answered," when no word of inquiry has been addressed to him. He answers not a word, but a thought. When, on his visit to Jerusalem, it is recorded that many believed in him, the writer goes on to add: "But he did not commit himself unto them because he knew all men, and needed not that any should testify of men, for he knew what was in man." He, then, had the power of knowing what was in men's minds, of reading their thoughts alike as portrayed upon their faces and as hidden deep back of their countenances, in the secrecies of the being itself.

He had a strange power of seeing at a distance, beyond the ordinary ken of eyesight—so far beyond it as to make any suspicion of extraordinarily acute physical vision inadequate as an explanation. True, he doubtless had this extraordinarily acute physical vision in his finely organized nature, his extremely sensitive temperament. Thus, for example, we find him, on one occasion, joining his disciples in their boats, wherein they had been fishing all the night, having caught nothing. He tells them quietly to drop their nets upon the other side of the boat, and immediately the net was filled with fishes. This may have been simply an unusually keen physical vision. So, again, in that beautiful story of his meeting Nathaniel, it is perhaps possible to interpret it after this fashion; though this seems to me to point to something beyond any physical vision: Philip wants to bring his brother Nathaniel to Jesus. Nathaniel is skeptical concerning the new found rabbi: "Can anything good come out of Nazareth?" He follows his brother, however, to Jesus, who, as soon as he meets him, greets him with the complimentary words, "Behold an Israelite indeed, in whom is no guile." Nathaniel is so guileless as to accept at once, without any demur, such high praise—"Whence knewest thou me?" To which Jesus, taking no notice of his quiet assumption that this encomium fitted him, quietly replies: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." If the fig tree had been so near



at hand that a slight increase of the normal vision could have discerned him, there would have been no significance in the surprise of Nathaniel: "Rabbi, thou art the Son of God, thou art the King of Israel!" Plainly, the indication is that he was so far out of any conceivable sight of Jesus, that this word filled him with astonishment and awe.

When the Roman centurion came to Jesus to ask for his help in healing his son, who lay sick at home, Jesus assured him—"Thy son liveth." The father, in some way or other, was persuaded that Jesus knew what he was talking about, and meant what he said. True, his son was not there before him, to show that he had been healed; he was out of sight in his distant home, where he had left him when he went forth to seek the help of Jesus. Nevertheless, he was persuaded that the word of Jesus was true. And, on the way, his servants met him, and told him that the crisis of his son's illness had passed, and that he had begun to mend. He asked them when the change took place, and when they told him, "the father knew that it was at the same hour in the which Jesus told him—"Thy son liveth." In some way or other Jesus had outrun the vision of his eyes, and searching through the walls of the distant home, had seen the boy, and knew that this change had taken place. He had seen without his eyes. So, again, when the Syro-Phœnician woman came to him to plead with him to cure her daughter, possessed with a demon. Jesus assured her—"The demon has gone out of thy daughter." This daughter, too, was not before him. She was in her home—how far off we do not know, but plainly out of his sight. Again, in some way or other he looked through the walls of her home and saw the exorcism that had taken place, saw the demon leaving her, and the girl left whole. It is not necessary to give a name as yet to this power, but here is a power of seeing beyond sight, of seeing without sight.

He had, undoubtedly, a strange power of reading men's pasts, as they came before him. He sat on the side of the well at Sychar as the woman from the village came to draw water. He entered into conversation with her. In the course of this talk, seeking to probe her soul, he read her past for her, and astonished her by saying quietly to her: "Thou hast had five husbands." There

is no indication that he knew anything of this woman, or that he had ever seen her before. This is plain, in the overwhelming astonishment of the woman, which finds expression in her exclamation—"Thou art a prophet!" In some way or other, the woman's past revealed itself to him, as she stood before him, and the eye which could see at a distance, beyond all known powers of vision, ranged down the years past and dragged up from the depths of that past the shameful story of her life.

He had, also, a similar power of reading the future. Long before his end came he was sure himself what that end was to be. He knew that he was to be crucified. There is no possibility of mistaking this conviction. When it possessed his mind, the crisis of his life-story was reached, and we see plainly that he knew that the crisis was reached. From that moment he turns his face toward Jerusalem, and changes his whole plan of life.

With this conviction that he is to be put to death by the authorities, there is interwoven the further conviction that he would, as he said, "rise again from the dead." He was sure that he would live, though men called him dead. He was equally sure that he would make that reality of life known to his disciples, and that they should recognize him and be persuaded that death had no power over him. Again and again, if the records are at all trustworthy, he gives expression to this conviction—the most astounding conviction that the soul of man can conceive. He was so sure of it that he did not hesitate to speak repeatedly of it, and to lead his disciples to expect it, and thus to risk their whole faith in him and his mission upon this astounding experience of the future. Contemplating that death on the cross, he was absolutely sure of what its effect would be upon the world. He looked out beyond its shame and failure to the generations that were to follow, through the slowly climbing centuries, and dared to say: "I, if I be lifted up, will draw all men unto Me."

As he came up to that physical experience, he was quite clear as to how he was to be given into the hands of his enemies. He knew that it was one of his disciples which should betray him. He knew which one of the disciples it was. In his triumphal procession, welcomed with the acclaims of the populace, a

vision of the future of that beautiful city opened before him. He saw the Roman armies encamped about the holy city; he saw the horrors of the siege. Filled with sorrow, in the vision of this view of coming horrors, he burst forth into tears.

Jesus had some strange power in his presence, by which he mastered men in a most astonishing manner. One of the evangelists tells us of his visit to the temple, and of his indignation at the scenes of traffic there going on, and of how he drove the sacrilegious traders forth from the presence of the temple with a whip plaited of small cords. That seems to me a thoroughly improbable statement. It is well nigh impossible for me to conceive of Jesus as thus using physical force over men. So to have done would have been to run counter to one of his fundamental teachings—"Resist not evil." The other account given of this strange scene has nothing whatever to say about the whip of small cords. It seems to me unquestionable that this is the more accurate report of what then took place. And, so reading it, one can call up that scene; the horror of Jesus as he enters his Father's house and finds it made a den of thieves, a mere market for the money changers and the butchers whose services were called into requisition by the sacrifices of the temple. Such sacrilege filled his soul with indignation. The anger which is not sin flamed up within him, flashed forth from his eyes, and, striding before these men, in the majesty of an outraged soul, it was needless for him to wield any whip of small cords. They slunk away from him, cowed in his presence; glad to escape with the loss of their pigeons and doves; not even tempted back by the clink of their coins as they rolled on the marble floor. It was the power of his eye, flashing its indignation upon them. It was the mastery of his will, driving them forth without any touch of whip upon their shoulders. Somewhat of the same experience is recorded, a little later in the story, when the soldiers of the Sanhedrim came to arrest him in the garden of Gethsemane. He went forth calmly to meet them, asking whom they sought. When they answered him, he quietly said to them, "I am he." Then the record adds: "As soon as he had said 'I am he,' they went backward and fell to the ground." There was a somewhat in his presence so majestic, so divine, that these men could not

stand up before him. They were felled by a look, by a thought, by a subtle sense of the mysterious personality before them. It was needless for him to lay hand upon them.

Jesus had, if we can at all trust the records, a strange power of hiding himself from the sight of men, and of wrapping himself in invisibility. At least, in this way I interpret one or two incidents in his career, which, without such a supposition, seem to me uninterpretable. He opened his ministry, naturally, by doing as he had been wont to do before he had become conscious of his high calling—by going into the synagogue at Nazareth, and using the opportunity to speak to his friends and neighbors there gathered. The address was a very remarkable one. It indicated the large and universal mission upon which he had been sent by his Father. So far from filling their souls with a glad recognition of his divine mission, it inflamed them with the wrath of the zealot and the bigot. They were not ready to welcome others than the children of Israel into the fold of Israel. They were not ready to believe that Jehovah was the God of the Gentile as well as of the Jew. They rose up in their wrath and were for pushing him to the brow of the hill nigh at hand, with intent to cast him down from it. Then the record runs: "But he, passing through the midst of them, went his way." No word is given to interpret the singular escape. It may have been, simply, another illustration of the strange power of his personality to which I have just alluded. But, in this case, it would appear, as in each of the other cases, that some record of the mystic action of his personality would have been made. The indication to my own mind is that, for the moment, he escaped their vision; and, right through the midst of the throng, glided out from the crowd, no man seeing or recognizing him as he thus escaped. A similar tale is given of his appearance in the latter portion of his life in the temple. The mystics' dream of the helmet of invisibility would seem to have been realized in these experiences of Jesus.

Then, again, he had, unquestionably, strange powers of healing. Nothing is more certain concerning him than the fact that a large part of his ministry consisted of healing the ailments of the poor folk about him. Wherever he went, crowds came to

him, supplicating his help. People with all sorts of afflictions were brought into his presence, and the record is that he healed them. There is no indication of his ever having studied medicine. There is no record of his ever having written a prescription. He evidently made no use of drugs. The nearest approach to any recognizable material means in his healing is the fact mentioned, in at least one place, that, when a blind man was brought to him to be healed, he took clay, and moistening it with the saliva of his mouth, plastered it with his hands upon the eyes of the blind man. His ordinary method of healing, so far as external and visible means were used at all, was to lay his hands upon the sick folk, and then declare them whole. "Jesus put forth his hands and touched him." "Then touched he their eyes." "He touched her hand, and the fever left her." "He took her by the hand and said unto her, 'Daughter, arise.'" So the usual formula of appeal to him was: "Come and lay thy hands on her." His healing power, whatever it was, would appear to have been most easily manifested through this contact of his hands. The laying on of hands may have been simply a symbol, an outward sign of the mental and spiritual power which he exercised. It may have been also a nexus and means of communication for a subtle power emanating from his personality. That this latter was at least occasionally the secret of his healing power would seem to be indicated by that beautiful story of the woman who came to seek his help, saying to herself, "If I may but touch the hem of his garment, I shall be made whole." Pressing through the throng, she managed to steal close enough to him to touch the outer fold of his tunic. He was instantly conscious of the touch, and said to his disciples: "Who touched me?" They had not seen any one touch him peculiarly—they had not divined any one touching him with the soul as well as with the hand. They reminded the Master of the throng round about him. He knew the difference between the touch of accident and the touch of purpose; between the touch of curiosity and the touch of believing desire. He knew that some one had touched him in a way to draw from him his vital force. He answered them: "Virtue (power) hath gone out of me." If he is to be trusted as interpreting his own powers by his own conscious-



ness, there was in him the recognition of a subtle force, stealing forth from him in response to this demand made upon him by believing desire.

Sometimes he made his voice the channel of his healing energy. Looking down into the eyes of the sick man laid before him, he speaks—"I will, be thou clean!" Taking the lame man on the couch by the hand he says unto him: "Arise, take up thy bed and walk!" Standing by the young girl, upon her dying bed, as men thought, he addressed her in words whose ringing power made the very words unforgettable, so that, long after, men wrote them down as they had heard them in that momentous hour: "Talitha cumi"—"Maid, I say unto thee, arise!" Sometimes his eye seemed to be the seat of his healing power. A desperately hard case is brought before him. It seems impossible that he can make a cure. Then, it is written: "Jesus looked upon them, and said: 'With men it is impossible, but not with God.'" The way that he looked upon them evidently made his words believable, both by those who stood about him and by the sufferer himself.

Through the hand, through the voice, through the eye, alike, the energy of his will streamed in upon the sick and suffering folk around him, and they were made whole. It is needless to go further into examination of his healing powers, as to the secret of his cures. All that I am here concerned with is to know the fact that he had this strange power, and that it was connected, in some way, vitally, with his personality.

A remarkable feature of his cures was, that, at times at least, they were wrought at a distance. Ordinarily, the sufferer was brought into his immediate presence, and the power, such as it was, acted directly, in close contact. Not infrequently the sufferer was at a considerable distance, out of sight, or of the hearing of his words, where no power then known to man could reach. Under such circumstances, he healed just as readily as though the sufferer was immediately before him.

If the records are at all trustworthy, it would appear that Jesus, at times, showed a certain superiority to the law of gravity. An instance of this is the well-known story of his walking upon the water. Raphael's famous cartoon of the Trans-

figuration represents him as floating in the air. This, however, is not necessarily indicated in the record. Such instances, if historic, would appear to indicate the presence of a force by which the law of gravity was overcome, under the action of another and higher law; so that he was able to rise in the air or to walk upon the water, or to do any other things which ordinarily are impossible, under the law of gravitation.

There can be no question of the fact that, according to the records, Jesus exercised a power of communion with unseen beings—spirits from the other spheres. Such instances are not exceptional in the story—they abound in it from beginning to end. The records are of very many different forms. He hears voices in the air. At his baptism, a voice is heard saying: "This is My beloved Son." When his disciples came to him, telling him that there were certain Greeks present in Jerusalem who desired to see him, this fact appears to have impressed his imagination, as a sign of the Gentiles seeking after him, a sort of first fruits of the harvest of humanity. He was deeply stirred in his spirit. It seemed to him that the hour had come in which his name was to be glorified. Then, as the record runs—"There came a voice from heaven, saying, 'I have both glorified it, and will glorify it again.'"

There were appearances to him from the unseen spheres. At the close of his temptation in the wilderness, so the record runs, "an angel ministered unto him." In the hour of his final conflict, in the olive garden of Gethsemane, angels appeared, "strengthening him." When the conviction took possession of his mind that he was to be crucified, and he turned his face to Jerusalem to meet the inevitable end, it would seem that he was greatly moved in spirit. For the first time, in the fulness of life's early powers, with his work before him to do, he faced the shadow of death. No son of man could be otherwise than profoundly moved in such a crisis. Then followed the remarkable experience which we call the story of the Transfiguration. Jesus retires to a hill-top, for a night of prayer with his Father. His three most trusted disciples are near at hand, to keep him company. They rouse with a start, in the silent watches of the night,

to behold the form of Jesus luminous, radiant; to see by him the forms of Moses and Elijah, talking with him.

There can be no mistaking the fact that, from the beginning to the end of his career, as I have said, he is in habitual communion with the unseen spheres; has power to summon presences from the other world; has power to see their forms, to hear their voices, and to maintain habitual converse with them.

These are the records concerning Jesus. What are we to make of them?

It is impracticable to deny them out of existence. They will not away by being called "superstitions." That superstition should draw its glamour around such a form is not wonderful. The wonder would be if it were not so. To what extent superstition did cloud the story of Jesus you can see for yourselves in the Apocryphal gospels, where the imagination runs riot in picturing the marvels of Jesus. In contrast with these Apocryphal gospels, our own canonical gospels seem for the most part sober and self-constrained. It is impossible to affirm that the touch of superstition has not entered even into these dignified records. But, that this is the explanation of these tales of the wonderful works of Jesus, seems to me impossible. They are woven in and out of the whole story. They cannot be pulled out of that story without pulling it to pieces. They have become part of the very fabric of the record itself. They are found in the earliest of the gospel records—the Gospel according to St. Mark. This antedated the great growth of legend which undoubtedly followed in the Christian church, and of which traces may perhaps be found in the other Gospels. These tales are to be found in what is known to the critics as the Triple Tradition—that is, the strand of story which runs through all the three synoptic gospels and is common to them all alike. There is such a strand of story to be found in each of the first three Gospels—upon which each of these Gospels weaves other matter, according to the source at hand for the writer or writers thereof. Critics rightly judge that this Triple Tradition corresponds to the earliest and most authentic tradition of the Master; that, if anything whatever is to be trusted in the records of him, it is this. And it is in this Triple Tradition that these powers of Jesus find place conspicuously.



We are obliged, therefore, to accept them as an integral part of the original authentic story, as a part of the belief held concerning him by those who were closest to him, and had the best opportunities of knowing the facts.

The theory which from time to time has reappeared among crude and callow critics—men possessed of that little learning which is always a dangerous thing—to the effect that these wonderful works of Jesus were the result of some sort of magical power, gained by some apprenticeship in Egypt or elsewhere—this is a purely gratuitous assumption, without a shadow of fact to support it, and unworthy of serious consideration. The ordinary orthodox interpretation of these wonderful works of Jesus is that they were “miracles”—that is, exceptions to the ordinary laws of Nature, found in a unique and exceptional man; the singular powers given unto him for his singular work; indicating nothing whatever concerning our ordinary human capacities, nothing whatever concerning the nature of the cosmos and its laws.

This, however, again, is pure assumption. It runs directly contrary to the words of Jesus. When he sends forth his disciples to take up his work, he gives them “power” to do the very work which he has been doing—to heal the sick and to cast out demons. He assures them in one place that “greater works than these” which he did they shall do. He evidently believed himself that the powers which were in him could be developed in his disciples. He evidently believed that he had developed them in his disciples. The reader of the Gospel narratives misses the secret of the relation of Jesus with his disciples who fails to read between the lines and see that, during those three years in which he went about through Galilee teaching and healing, his disciples ever with him, they were in training under him for the work upon which he finally sent them forth—the work of his own ministry, alike of teaching and of healing.

Such an assumption as to the miraculous character of these powers is contrary to the facts of the history of early Christianity. The disciples manifested, according to the records which we have, the very powers which Jesus exercised. The story of the primitive church is one of the habitual and systematic exercise of

these powers. The sick were healed and demons were cast out by the disciples, as by the Master. They found themselves possessed of the power which he had bidden them expect, and which he had commanded them to use. These gifts continued not only through the primitive church, but through the early church, during several generations; gradually declining, until they ceased to be more than sporadic manifestations of the power once common to the church, exceptions to what was once the rule. But, there never has been a generation from the time of Christ down to our own day, when, to a greater or less degree, some of these powers have not been claimed, and, apparently, exercised in the church. There has been an uninterrupted stream of testimony to the continued presence of these powers in man—though the conditions for their exercise have been for the most part unfavorable.

Such an assumption concerning the wonderful works of Jesus runs contrary to the universal law of life, as it is given us to know it now. Miracles, in any such sense as has been ordinarily understood in the orthodox, are no longer possible in the universe which is revealed to us. There is nowhere any violation of law, any exception to law, any interference with law. There is, always and everywhere, a constant reign of law. There are laws and laws—higher and lower forms of law in the one universe. But there is only one life running through the universe. The powers of life found once and anywhere, are the powers of life always and everywhere, when life is developed to the same point. One rose in June reveals the mystery of all rose bushes in the coldest winter. What one man can do, all men can do, under the same conditions and with the same development of life. The powers of Jesus were the powers of a man. They were human powers. All men, as they become truly human, partakers of the nature that was in him, evolved toward the point which he had attained, must become capable of his powers.

The powers of Jesus were the natural powers of the true man—man evolved or grown into the divine thought, the divine ideal. They are the powers latent in all men, as they are the children of God—the potentialities of every man, as he is the son of God. Given his growth into the divine image, and there will be his growth into the powers of the divine man.

And so we need not wonder to find our own age—the most wonderful age in the history of man—is not so much remarkable, as is ordinarily supposed, for its development of man's mastery over the physical forces of Nature, as for its development of these psychic forces in man himself—the subtle secret powers in man, as he is half-mind and half-matter, through which he is to enter upon the anciently promised dominion over Nature. These human powers of Jesus, always present in his human brothers, but, for the most part, evolved alone in the exceptional few, rarely gifted and rarely cultivated, are now opening as the common heritage of those who attain the life of the spirit. All these subtle psychic powers, which have appeared from time to time through the history of man, are now coming forth into the consciousness of man as never before in history. The closing of our century is witnessing the most unique manifestations of occult forces of psychic powers which the world has ever known. They are to be recognized on every hand. The air is charged with reports of them. Our papers are filled with stories about them. Novels are written round about them. They are the fascination of thoughtful men and women everywhere. And they are now, for the first time, being studied scientifically. For the very first time in human history the methods and spirit and temper of science are brought to bear upon these obscure, irregular appearances of man, these "wild facts" of human history. And, already, the results of a generation's scientific study of them is to give them a standing of a respectability such as they have never won before.

In the marvelous range of psychic powers opening upon the close of our century, we behold the counterparts of every strange psychic force of Jesus.

The result of a decade and a half of the investigations of the English Society for Psychical Research seems to me to have made it perfectly plain that there is such a power as mind-reading. I have followed the work of this society from its beginning. I can reach no other conclusion than that telepathy is as indisputably a fact as telegraphy. Mind can communicate with mind without the ordinarily recognized means of communication. I fail to find in any of the attempted explanations of these experiences a theory that will cover the facts of the case, short of this that is

now known as telepathy. I believe that most students of these matters unqualifiedly admit this conclusion. The psychic power of Jesus finds, then, a parallel in the psychic power of man.

The power of seeing at a distance, beyond the ken of the human eye, unaided by any external instrument, seems to me equally indisputable, as the result of our modern experience. To call this power "clairvoyance," is simply to tack a label upon a mystic power. No explanation is given of it, in thus naming it. The fact of clear-seeing is not made a whit more intelligible. We are not yet ready to even consider the question of how this power of clear-seeing is attained, or wherein it lies. But, the fact is acknowledged, again and again, by all candid investigators. If there were no other facts on record, the case of Molly Fancher, in Brooklyn, would settle this question. The psychic power of Jesus again has its parallel in the psychic power of his brother man.

A power of reading the past has also come to be recognized, by candid students of occult forces, as equally indisputable. In the face of a man can be read, by some, the story of his past life. A lock of the hair will enable a certain sensitive to call up the story of his life. A bit of stone from an ancient Roman ruin, placed in the hands of one who knows nothing of the secrets of the stone, will call up in her mind visions of the time of Cicero, or of the palace of the Cæsars; and she will describe its form, its occupants and the manner of life within it, after a fashion which is corroborated by our best knowledge of the past. I remember when I first came upon the track of this strange power. Never have I been more completely bewildered and mystified in my life. I was ready to ask myself whether I had lost my senses and gone stark mad. But such a power stands upon the testimony of men who are not lightly to be challenged, Professor Buchanan, who originated the term "psychometry," as a description of this power, and Professor Denton, the State Geologist of Michigan. I know myself of a refined and cultivated woman who possesses this strange gift, and who never uses it professionally, to make money out of it. Her character is above reproach. She has given to me, through sensing a bit of handwriting, a description of the past

life of a person singularly near to the facts. The psychic power of Jesus again finds its parallel in the psychic power of man.

A power of reading the future is also opening within man. It never has been wholly absent from him—as none of these psychic powers have been wholly absent from man in any age of the world. Prophecy is hallowed in the Christian's mind, as a power of the great religious teachers of Israel. We are coming to recognize it as no exceptional power of Israelitish seers, but as a power common to humanity, in certain stages of development. Charles Sumner's collection of prophecies is alone sufficient evidence of the possession of these gifts by certain natures. The ability to forecast the future is the consummation of the knowledge won by science. Along every line of its investigations, physical science is reaching up to the power to see ahead of the present and forecast the future. But, this psychic power of prophecy has waited for no slow development of science; it is the pre-cognition, the pre-sensing, the pre-visioning which certain natures find themselves capable of, though no explanation can be given of it. Again, the psychic power of Jesus finds its parallel in the psychic power of man.

We are coming to recognize the fact that, whatever the explanation of the fact may be, a man can send forth from his mystic personality a force which will seize upon another man and constrain his obedience. Some men can will others to will as they wish—just as some men can think thoughts into the minds of other men. This strange power has also been investigated by the Society for Psychical Research, and, while it does not seem to me as yet demonstrated as telepathy has been demonstrated, it is amply indicated. So careful and dispassionate an investigator as Benjamin Franklin—than whom no one was ever more free from superstition—has recorded in an interesting little pamphlet, which I hold in my library, the results of his own investigation of the phenomena of mesmerism in Paris; and has put himself upon record as acknowledging the fact that a man sitting in one room has been able to influence another man in a second room, in a way altogether beyond the ability of physical science to account for. Our experiments in hypnotism are abundantly illustrating this weird power of man. For the first time in history, we are gaining



a clue to the puzzle of witchcraft. We can begin to understand now that it was not all an hallucination; that there was an actual power exercised by certain people in the good old days of Salem, though the accounts rendered of it were wholly superstitious and fanciful. There were no bargainings with the devil, by decrepit old women. There was no riding through the air by shrivelled hags, upon broom sticks, to any meeting of the witches. There was simply the exercise of this power of will upon others. Again, a psychic power of Jesus finds a parallel in a psychic power of man.

The reality of the fact of collective hallucination, the hypnotizing of a multitude of people, the ability to make them see or not see what the hypnotizer desires—this, also, is a power which is coming to be recognized as more than a possibility. If it is substantiated, it will go far to explain the seeming miraculous disappearances of Jesus through hostile crowds. Then, another psychic power of Jesus will find its parallel in a psychic power of man.

If there is any reliance to be placed upon human testimony, then, at times, under certain conditions, certain men have a power of transcending the ordinary action of the law of gravity. If this be so there is no miracle in it. No one dreams that there is any violation of law, or any suspension of law; but simply that a higher law than has been hitherto known has been brought into action—a higher force than gravity is exerted. The effect of levitation, or of human bodies rising in the air, stands upon the testimony of some of the best known men of physical science in our generation. If it, too, shall be substantiated by those that study it, then, again, another psychic power of Jesus will find its parallel in the psychic power of man.

It is too late in the day, now, to question the fact of mental or spiritual healing. The power of thought does heal, whatever the explanation of the power may be. Not always, under all circumstances, in all diseases, without any limitations. But no drug heals after such a fashion. None but very venturesome folk will venture to say that mental or spiritual healing is effective in all forms of diseases. It is conceded, even by the strictest of the Christian Scientists, that the problems of surgery are beyond the

pale of mental healing. Time will settle the limits of this power. But the fact of the power seems to me indisputable. The wiser men in the medical profession are coming to recognize the fact, under more or less unduly narrowed limitations. They explain it in an inadequate manner. But, the key to the situation is given in the admission of the fact. Without the use of drugs, or of any material means, certain forms of "ills that flesh is heir to" can be cured, by the operation of thought, by mental and spiritual influence. In such psychic practice a variety of means and methods is employed. Some find it helpful to lay their hands upon those who are to be healed. Some make use of the power of the voice or of the eye as a means to the end sought. Some rely alone upon the power of thought, the power of spiritual influence. All such healers appeal to the faith of the patient; they seek to arouse hope; to enkindle expectation. They energize the will with a desire and determination to be well. They suggest the thought of health, and implant the idea of health. This movement which brings us here to-night is inexplicable without the firm belief, the intelligent belief, of not wholly uneducated people in the reality of such experiences—the existence of such a psychic power of healing. Thus, again, a psychic power of Jesus finds its parallel in a psychic power of man.

The last half of the century now closing has seen a most remarkable development of a very ancient and widespread belief—the belief in spiritual communion. No land, no age of history, has been without some attestation of this belief of man. The experiences which have grown familiar to us in our generation have been known by men of every race, of every clime, in every period of history. Since 1840 these experiences have multiplied, challenging the attention of the world as never before. For the first time in human history, these experiences have been studied systematically and scientifically. Despite every attempt at explanation, in the face of ridicule unstinted, these experiences have persisted in remaining with us. Exposed a thousand times, they have returned in forms not to be accounted for so easily. Wherever one turns, he will find hosts of intelligent, thoughtful, educated people who are thoroughly persuaded in the reality of communion with the unseen world. Eminent men of science have



put themselves on record as accepting this hypothesis as the only possible interpretation of such experiences. These confessions have been made after singularly patient and exhaustive scientific examinations. Those who have investigated most carefully, for the longest time, have been the men who, like Mr. Myers in England, and Professor Hodgson in this country, have finally reached the conclusion that, while other hypotheses will explain many of these experiences, there remains a residuum of fact incontestable and to be explained by no hypothesis save that of communion with the still living personalities of those who have been upon our earth.

Wholly apart from professional mediums, from the trickery and fraud and nauseating humbug of the dark cabinet, stand the record of similar experiences on the part of educated men of character, whose testimony on any other point would be unchallenged by the world. I could tell you of things that have been told me in the confidence of friendship, by men whose names are known through the country, which amply bear out this statement. Every seance could be closed, and every professional medium discharged from the case, and the real gravamen of the case would remain to be considered.

Of course, there is an easy way out of this astonishing conclusion. One of the most cultivated men whom I have known, a man of encyclopædic information, absolutely refused to consider any testimony on this subject as worthy of a moment's consideration. I told him once of the written record of the experiences of a certain well-known clergyman, who has been a patient investigator along these lines for many years, and asked him at the end: "What do you think of that?" To which the bland and smiling answer of my Scotch friend—dogmatic as every Scotchman is on every subject—was: "Mr. Smith lies, and he knows that he lies." Short of some such heroic solution of the question in hand, most people would feel constrained to admit the possibility of such a fact as that of spirit communication, in the light of the evidence in hand. If further investigations confirm this belief, then another and perhaps the most surprising of the psychic powers of Jesus will find its parallel in a psychic power of man.

Such were the psychic powers of Jesus and such their parallels

in the psychic powers of man. Thus we see the significance to us of psychic powers of Jesus. In them we behold new, strange powers of humanity, coming to the birth in one man. The Son of Man was the norm and type of the spiritual man. His powers were the natural energies of the man over whom the Father could smile with satisfaction, whispering to Himself: "This is My Beloved Son." The brothers of Jesus are to have his powers and to do his work as they grow towards a perfect manhood in Christ Jesus.

The relation of the New Thought Movement to the Christian church becomes thus evident. In this movement man is seen coming to the consciousness of the heritage of mystic powers dowering his personality as the Son of God, the psychic powers realized first in his Elder Brother. It means the development of the life of Jesus in the brothers of Jesus, and thus the entrance upon his powers of those who are the heirs of God, and joint heirs with Jesus Christ. It is a new discipline of Christians, in which they are learning afresh the secret of Jesus, and are receiving power to do the works which he did.

There is no hostility between the New Thought and the Old Faith, in its innermost essentials. There should be no alienation between the churches and these new groupings of the Christian life.

What a vision of the glories of the coming day opens upon us in the light of this study of the psychic powers of Jesus. The men and women of the future are to walk on earth as having dominion over it—the dominion with which God charges his sons as he sends them into the world. What shall not the man of the future be able to do? What powers will he have over the disorders of Nature? What mastery over the "ills that flesh is heir to?" What triumphs over the weaknesses of the body? What exorcisms of the demons, the evil spirits which have so long held control of mankind, turning our earth into a hell, and the children of the heavenly Father into the children of the Devil? In man's hand is being placed the magician's wand which science holds out to him, while in the other hand he is receiving the key to the more magical secrets of his own psychic nature. What can he not do then to end the long saturnalia of vice and crime,

of want and misery? Will he have the will to do this with his new found powers? This is the supreme question for the coming man.

As always, the uppermost question in every problem of human life is here a moral and spiritual question. There may be no more spirituality in these psychic powers than there is in heat or electricity. All things are at their core spiritual. All powers are, in their last analysis, spiritual forces. In this sense these psychic powers are, equally with heat and light and electricity, spiritual powers. In this sense and in nothing more. These psychic powers are not in themselves any more essentially spiritual than are these so-called physical powers. They are the energies generated in the borderland between mind and matter. They are the forces begotten of the marriage of soul and body. The purely spiritual powers are the powers of heart and conscience and will—the power to love and do right of free choice.

These psychical powers are the servants of the true spiritual powers of men. They come trooping to man's feet, as he is a true man, a spiritual being made in the image of God. They came thus naturally to Jesus because he was Jesus. They will come naturally to us when in us there is the same mind that there was in Christ Jesus. The way to gain these psychic powers lies back of any training in psychics, lies in the growth of the spirit. A sure and safe way to attain psychic powers is to attain the power to become the sons of God. First the right of sonship—then the gifts and graces of sonship.

These psychic powers need not necessarily bring us nearer to God. They will not of themselves make us holier, purer, more unselfish men. It is conceivable that they might make us more selfish, more cruel, more unjust—put us farther away from God. In the hands of men not consecrated unto the divine life, they would become a curse and not a blessing. Such men would prove the sons of Satan, not the sons of God.

But God bestows his gifts to his children as a wise father. He first fits his children for them before placing them in their hands. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

## MUSICAL VIBRATIONS IN THE HEALING OF THE SICK.

BY EVA A. VESCELIUS.

Chomet, in his very interesting work on the "Influence of Music on Health and Life," says, "I do not believe there exists a human being who cannot feel an affinity for certain sounds that meet his ear." With this opinion we agree, for the soul is a harp of many strings, played upon by every passing emotion, giving out uncertain tones and discords in its search for the perfect.

The Cabalists taught that music is a cosmic force and moves the world, and through it all things are possible as a gift of God. References to the music of the Egyptians credit them with the belief in the union of music and prophecy, and its power over disease.

So great was the influence of music esteemed by the Greeks, that no social function was considered complete without it.

Brocklesby, in his "Reflections on Ancient Music," says, "This science was not cultivated merely for amusement, but they attested their veneration by its indispensable use on the most sublime and solemn occasions. It accompanied their praise of gods and heroes. It was employed at the founding and fortifying of their cities. Their forces by sea and land were disciplined and regulated by martial music, and so universal was the application of this art that even the administration of justice against public offenders was inflicted by stripes that kept time to certain tunes of musical instruments."

The effect of music on animals is very noticeable. We have heard of a horse that would stop eating and prick up his ears and listen with every evidence of pleasure whenever, and so long as low G was sounded and sustained, showing this horse was evidently keyed to G.

The Arabs have a saying "that the song of the shepherd fattens the sheep more than the richest pasture." In fact, nearly

everyone can cite some case in point where music has been known to exert a powerful influence in the animal kingdom.

The first instance recorded where music exercised a beneficial influence upon a mind diseased, we find in the story of King Saul: "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp and played with his hand, so Saul was refreshed and was well, and the evil spirit departed from him."

It is recorded that when Philip V. of Spain was afflicted with insanity, the Queen called in Faranelli, the greatest of tenors. With his voice he could quiet the King, and in time he restored him to reason, and also the King's son, who had inherited the same tendencies. There were four songs especially agreeable to the King; these he wished to hear every evening. Faranelli stated to Burney, the musical historian, that during the ten years he remained at the Spanish Court he sang these four songs three thousand six hundred times.

Bordelet, in his history of music, writes of a woman insane restored to reason by a number of musicians playing at different times during the day for eighteen days.

Luther recommends music, saying, "The devil is a saturnine spirit, and music is hateful to him, driving him far away."

In one of his letters to a friend, Emerson writes: "You and I, my friend, sit in different houses and speak all day to different persons, but the differences, make the most we can of them, are trivial. We are lapped at last in the same idea, we are hurried along in the same material system of stars, in the same immaterial system of influences, to the same untold ineffable goal. Let us exchange now and then a word or a look on the new phases of the dream." Musical therapeutics is a new-old phase of the dream. I am but another voice calling your attention to its deep beneficent power.

To restore perfect equilibrium of body, soul and spirit is the aim of all who would heal, whether physician or metaphysician, and music can often be of service in restoring harmony. Musical vibrations are far more than an anodyne; they are a great universal force.

When employed by one enlightened with an understanding



of the divine healing power of the spirit, knowing how to diagnose mental conditions and how to harmonize them, it finds its highest expression.

Sending his thoughts out upon the sound waves or sonorous fluid, he cannot but exercise a healing influence through his music.

This is not work for the musical critic who places technic above every other qualification; he would fail where another, with less ability, but with intuitive understanding of the needs of the patient, would succeed, for the essentials for the musical healer are an understanding of the spirit that heals, combined with a love and perfect sympathy for the work, judgment to select the right music, when to apply and when *not* to.

Let the music be free from all that touches upon sin, sickness and death, for the mind must be relieved of all emotional excitement, should be calmed of fear, sustained by hope, and aroused, as the case may require. One of the features of musical healing that has come under my observation is that the best results are not gained by a variety of compositions, but by the right selections and keeping to them, for certain mental disorders. Find the right key and rhythm and use them frequently.

The mother does not sing a new lullaby to her baby every evening—it would have the effect of keeping him awake—but the one the child is familiar with and yields to most readily.

The singing voice, expressing health inspiring words, exercises the most potent influence; after that the stringed instruments, particularly the violin.

America possesses many beautiful voices and gifted musicians, an army of students full of high ambition to attain first rank or nothing. Many of them, when they realize that they cannot attain first place, drop into a state of indifference, close the instrument, cease to practice, seldom giving their friends any pleasure with their gift; could they realize that in the new thought they would find inspiration, and by their art they could relieve the tired, harassed mind by changing the mental atmosphere, they would have a worthy motive for keeping up their study. I would say to these, give out as far as you have developed, for only in this way will you grow stronger. Have an individuality of your

own in your music. Do not waste time wishing you were like some one else, or had more leisure to study and become great and famous; use what you have now and more will be added. Your own small talent is as much God-given as the greatest. Vitalize it with the healing thought until it is indeed God-breath. Love your gift and give expression to it. Each bird has its own note, and the charm of the forest choir is in the diversity and blending of many tones.

When you have the desire to help and heal by your musical gift you have joined the Choir Invisible, "whose music is the gladness of the world." All students of mental science have not the gift of healing by the silent word. There is diversity of gifts, but the same spirit.

The therapeutic value of music has gone beyond the experimental stage and has ceased to be a theory. So many and so varied is the nature of the diseases influenced beneficially, that it is impossible to draw the line and say it is better for this or that disorder, for the music acts directly upon the mind, and mental states are mirrored forth in the flesh.

Let us hope that in the near future music fraught with healing power, sung by soft sweet voices blending and harmonizing, and sweet toned instruments, will be heard in our hospitals and sanitariums, that the work will be so systematized that it will cease to be haphazard, and the calling of the musical healers will be understood and appreciated. We do not hold it to be a cure-all, but it is an aid, and should have honored place in our work. In this great metaphysical movement music will yet find its highest service to humanity, for all life is vibratory, and harmony is the fundamental principle of being.



## THE CONDITIONS OF POWER FOR THE INDIVIDUAL.

BY MARY E. T. CHAPIN.

You have already heard from eloquent lips what power is, and of the wonderful psychical works of Him who spake as never



man spake. It is my purpose to remind you of certain conditions of human beings which fit them to be good mediums or organs of high degrees of power.

The kind of power now to be considered is personal. The man must be able to evolve and exert it, if he would enjoy its advantages. In a word, he must himself be powerful.

But the tendency of much of the education of the present day is to train individuals in the best ways of *expending* power, while quite overlooking the *sources of energy* from which *all power must come*.

There are special courses of exercise to promote the development of the muscular system; for imparting facility and skill to the hands and feet; for educating the voice, hearing, sight, and the special faculties of mind; all very commendable; but who tells us how to make great amounts of personal power available?

The kind of physical culture just now so popular that it comes near being a fad, systematizes and regulates movements and organic functions, and brings them under the control of habit, so that they can be depended upon to produce certain desired results serviceable to the individual; in this way unnecessary effort and waste of energy are prevented, and every motion is made to tell.

But this training concerns merely the *application* and *expenditure* of power, while it has no regard to the *sources of supply*. It encourages and promotes the "*strenuous*" life, but does not fit one to enjoy the most *natural* or the *freest* life.

Every earnest person pauses in his busy work, now and then, to ask the *deeper* question, "*How can I become more powerful?*" How command supplies of available energy adequate to my need?"

It is on *this point* that I would offer some suggestions. And my first thought is that, since all individual power is exerted through the physical body, the perfection and health of that living structure is a matter of prime importance.

Strength and health go hand-in-hand; a sick body is a weak one; consequently, to be full of power, the man must be well. This means that the entire physical mechanism must be sound and perform every natural function in a normal fashion. Nor

does this condition apply to the physical nature alone—it affects the *mental life as well*, for is not the body the sole organ through which the mental life is manifested?

Spirit, soul, thought and will act *through* the bodily organs, especially through the central nervous system. "The soul would live and work through all things," and in a very intimate, virile sense it exerts all its objective power through the physical structure which it animates and uses. It is a cardinal doctrine of psychology, as now understood, that every manifestation of the conscious self is conditioned on concomitant changes in some part of the brain, and apart from this material basis we can know nothing at all of the existence and activities of mind.

How important it is, then, in the light of these incontestable facts, that the bodily organs be perfect and the mental and physical life healthy and pure.

And what do we know about that impalpable, instreaming *energy* which vitalizes and uses this human organism as an instrument of power?

Energy may be conceived of as universal. It acts and becomes sensibly manifest through a myriad of channels, evoking the various activities we call life.

We observe its effect in the motions of the heavenly bodies, and the elemental changes on our own planet. We see that absolute energy forever tends to rush into expression, creating organs in endless profusion, through which power streams into the sensible world. It acts through trees, plants, and growing grass; animals, birds, fishes, and reptiles are chosen vehicles of the same transcendent force, and man, the most complex creature in the list, charms and baffles us more than all the rest, by the wonderful grace and ease with which he directs and applies the flowing power to a thousand different uses.

This *astounding energy is not subject to the human will*. We cannot increase or lessen it. It pays no heed to our personal wishes, nor will it do our bidding. As human beings we are simply organs which infinite energy has fashioned and for awhile invades and vivifies, and, as far as we can understand, we are put here in the places we occupy because this divine intelligence has need of such organs for the expression of life.

It will help us to grasp the view I wish to present, to neglect, for the time being, other aspects of the mysterious relation of man to the vast eternal energy of the world, while we attend more closely to the single thought of him as a transmitter of *specialized power*.

It may be somewhat difficult at first to look at ourselves in this way, because such a view contradicts the popular opinion.

We prefer to regard ourselves as *originators* of power, which we may use or withhold, as we see fit. We are vain creatures, and delight to assume that human will is a universal power, and we can make it everywhere recognized and obeyed. But such is not the view to be accentuated now, nor is it wholly true.

In this matter we may learn a helpful lesson from the modern electrician. He tells us that he does not know what electricity is; that nobody knows what it is. He has no sense that will react on this subtle agent. All that he perceives is the effect. "But, sir, you compel it to serve you, do you not? You harness it to machinery, and make it work for you." "I do nothing of the kind," he replies, "electricity is not my servant, but my master; I serve it. By patiently watching the phenomena and studying effects, I am able to make some guesses about the conditions under which *it is pleased to act*. Then I construct a delicate mechanism, and if I comply with the required conditions the current will flash along my wires and move my apparatus. But the energy does not come and go at my beck and call; and my only recourse is to faithfully serve it, until I discover what conditions it is pleased to accept."

If this view of man and his place in Nature be correct, it is plain that life does not consist in getting and using power, but rather in *being used* as organs of the *power that is*.

*Infinite energy is in us, streams through us*, would find adequate expression and outlet through the various functions of which the physical organism is capable. And our personal duty is to perfect the mechanism, as far as we are able, and so keep the organism in good working order, so as to provide a free channel for the noblest expression of this eternal energy.

These considerations lead up to the subject of the hour—

**Spontaneity:** a condition easy to grasp in theory, but difficult to realize in practice.

Spontaneity is a condition of freedom from whatever obstructs or impedes—action without constraint and without effort. Emerson says of this high personal power that it is no fee or property of man or angel. It is as the light, public and entire in each, and to be had on the same terms.

The terms are spontaneity, acting, not by methods deliberately and painfully thought out and laboriously executed, but in quick obedience to an original prompting—a sort of outburst and surprise. Such acts execute themselves, and the doer puts his whole self into the doing without fatigue.

They are uncompelled, unwilling, joyful acts in present time; and the only explanation of them is: "The word came to me and I obeyed the summons." Truly spontaneous acts are so rare in common experience that it is not easy to cite examples. But when we laugh because we are sincerely pleased, that is spontaneous. The school boy toils over a knotty problem until his brain tires in the vain effort to solve it. When the matter has passed out of his mind, he wakes some fine morning and the solution flashes instantly through his brain with the swiftness and clearness of light. That is spontaneity.

Archbishop Whateley, when a boy between the ages of six and nine years, displayed a spontaneous power to solve mathematical problems, though he had never studied mathematics.

The origin of the court fool is said to have arisen from the observation that persons lacking in wit often uttered the wisest things when they themselves had no wisdom about it. "Right thought," wrote Emerson, "comes spontaneously; it does not need to pump your brains and force thought to think rightly."

Those who lead unconventional, simple lives are far more spontaneous than persons trained to a higher civilization.

A quaint writer says: "The Indian, the child, and unschooled farmer's boy, stand nearer to the light by which Nature is to be read, than the dissector of the antiquary." This is only another way of stating the argument for spontaneity, since it is the essential condition of being able to find the light. Nor is there a better illustration of what spontaneity means in actual practice, than

the conduct of a well-born child, before parents and nurses have trained the naturalness all out of him. Let us not forget that Jesus, when giving a discourse on this theme, set a child before his incredulous listeners as an example of what he meant.

It may help to make the meaning plainer, if we take an illustration from outer Nature.

The same energy which makes man its highest expression acts also through a living tree. But we cannot imagine a tree putting forth buds and leaves and new wood by intention or will power. It grows without effort, does not get tired, does not choose what it will undertake or decline, does not even think, "Now I will let the sunshine pour down upon me, let the sap be drawn upward through my roots, let Nature work in me the perennial miracle of flower and fruitage." The tree simply "lives contented through the heat and cold," is nothing else than a spontaneous organ of power.

Man is a more complex organism than a tree, to be sure, and is fitted for other and higher uses. But the conditions of true living for him are the same hearty abandonment to the constant influx of Eternal Energy, willingness to be acted upon, and not interfere with the natural processes of the power within.

Another example is afforded by the work of the metaphysical healers. Spontaneity of the kind here described is an indispensable qualification of those who would succeed in treating the sick by spiritual suggestion.

The lesson is forcibly taught us, that there goes with spontaneity in the individual the ability to make all his energy available, and concentrate his whole force on the thing to be done; and this because he exchanges a life of hardship and toil for one of free, joyful doing. He practically accepts "the gospel of Art."

"Work thou for pleasure; paint or sing or carve  
The thing thou lovest, though the body starve.  
Who works for glory misses oft the goal;  
Who works for money coins his very soul.  
Work for the work's sake, then, and it may be  
That these things shall be added unto thee."

What the lamented John Boyle O'Reilly wrote of the poet is true for all of us in any and every kind of action:



"But the poet daily  
Fills his part  
When the song bursts truly  
From his heart.

"For no purpose springing,  
For no pelf;  
He must do the singing  
For itself."

To realize that we are expressors of God we must cultivate our highest condition. This condition of highest available power is escape from our limitations—an "*ascension of state*," which cannot be simulated or put on for occasions, like a garment.

It must be genuine, and is not to be bought for a price, or conferred as a gift, for it is no acquisition, but a way of living which changes and reforms the whole being. But it is a *natural* way of living, easily reached by those who sincerely desire to attain it, and becoming to every man and woman who accepts it.

Properly speaking, it is not a growth so much as it is emancipation, a coming out of bondage into freedom, an exchange of the sense of weakness and dependence for an undoubting assurance of personal liberty and power which invests all the after life with new nobility and meaning. Every one has moments of being spontaneous, and catches glimpses of the freedom which is possible to him. What we need is to join these occasional moments into a continuous experience.

Passing from the physical basis of activity to the psychical and affectional side of human nature, we perceive the difference between spontaneous experience and that which people ordinarily have to be more radical and marked. We have only to be brought in contact with even the better class of people to be convinced that spontaneity forms no part of their conscious experience. We need only study the faces of men as we see them hurrying to and fro about their business; of women nervously discharging their social functions or rushing to the shops with troubled looks, to realize the limitations and poverty of the average life. How care-worn and haggard! What worry and fret, what selfishness and greed are betrayed in manner and voice; what lack of thought, low standards of taste, disappointment and

anxiety furrow their faces with hard, tense lines, where there ought to be only soft and graceful expressions. They look unhappy, and no assumed smile can hide the actual condition.

To become spontaneous, by letting the soul have free course, and reform such men and women is to change this sad picture for a more pleasing one, to light up these anxious faces with the sunshine of hope and joy, to give these world-worn creatures repose.

We need to be wholly alive in a satisfying, cheerful present, into which we throw ourselves with our whole attention and might, with an absorbing zest that makes it good to live.

How true it is, as some poet has said, that "Our life might be much easier and simpler than we make it; that the world might be a happier place than it is; that there is no need of struggles, convulsions, and despairs; of the wringing of hands and gnashing of teeth; that we miscreate our own evils."

The nature and essence of real life is to express itself in beauty, that beauty which, when it combines with truth, constitutes the perfection of being.

In outer Nature, where man has not meddled with it, beauty everywhere prevails; and wherever we see distortion and ugliness naturalness has given place to cramped and artificial life.

The late Professor Huxley said, in describing the attitude of science: "Its progress has in all ages meant, and now more than ever means, the gradual banishment from all regions of human thought of what we call spirit and spontaneity."

But in all ages, and now, the immortal creations of genius which men account most precious, the inspired utterances which fill the bibles of the world, the essence of every religion, and all the great thoughts and deeds that have moved mankind to nobler thinking and worthier achievement in any field of endeavor, began, and must always begin, in promptings of the deepest soul to which the individual yielded spontaneous, instant obedience.

It is for each one of us, whatever be our lot and work in the world, to choose one or the other of these two initiating forces which impel mankind to action. The methods of conventional science are toilsome and severe, the methods of spontaneous



doing joyous and easy. It is wisdom for this world and eternity to find the better way that leadeth unto life.

What we need more than all else—and to have it is precisely what spontaneity means—is to come into right relations with our fellow-beings and with the world in which we dwell; to have a deep abiding self-trust, which is absolute trust in the Infinite, and a consciousness of our oneness with the Universe and God.

The desire for such a life is voiced by Sophocles in the beautiful prayer:

"O, that my lot may lead me in the path of holy innocence of word and deed, the path which august laws ordain, laws that in the highest empyrean had their birth, of which Heaven is the Father alone, neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep. The power of God is mighty in them, and groweth not old."



## THE SEARCH AFTER GOD.

BY AARON M. CRANE.

Man is a microcosm, so the sages have said—a little world, a little universe containing all that the infinite universe contains. In these modern days the physiologists tell us that each man embraces in the progress of his development the lives of all the animal creation from the lowest to himself, the highest. Biologists tell us that the history of each person is the history of every other. Each man thus becomes an epitome of the race, of the animal creation, of the universe. Without endorsing either of these propositions we must admit there is much reasonableness in the presentation which is made by their advocates.

In our first acquaintance with a stranger race the individual is lost in the race. Each negro is not a man, but only a negro, and all are negroes together. It is a historical fact that not the individual, but the race, is at the first acquaintance treated as the unit. Thus, the Indian who thought he was wronged by a white man, revenged himself on the first white man he met. He massed all white men together. It sometimes takes generations of acquaintance before the segregation into persons is reached.

Each person is as like every other person as his face is. Each one, despite minor variations, is a type of all. Together they constitute one general whole. Then we may take an individual as a representative of the race and in his history find the history of the race.

Each begins his conscious life with questions. How he does question. Nothing is beyond the reach, nor sacred from the touch of this animated interrogation point. All the day long he asks every conceivable thing about every subject that comes in his way; and the multitude of his questions, both relevant and irrelevant, is such as would occur only to a child. It is fortunate when this pursuit of information is kept up through life.

Very early the child comes in contact with the invisible, and then quickly follow questions about that unknown invisible being to whom all things are finally referred. The parent or teacher stands aghast at what the daring little questioner asks about God. Ideas of reverence, veneration, or even respect, have not been developed, and the child knows no reason why he should not ask his questions as freely and frankly about God as he does about a house, or a tree, or a dog. To him, as yet, there is no prohibited or tabooed subject. Might it not be well for the race if our questioning had never been hushed? Then we might look everywhere for the truth of everything with open, unabashed eyes, even as the child looks.

The answers which the child receives in response to his queries about God somehow convey to him the idea that here is a subject greater than any other, and his curiosity becomes proportionate. Very fortunate is the little investigator if he gets wise answers; but alas, who is wise here? Who has fully answered, even for himself, the first question of the child? Who can satisfy the child, even if he can satisfy himself? Who among those who have pursued the subject the farthest has not found in the artless questions of the child new vistas of depths and heights before unexplored?

Dogmas and glittering generalities may have satisfied the man, but the child brushes these away as cobwebs. His own simple, keen questioning, all the deeper and keener because fearless, simple and straightforward, demands answers of the same

sort—answers which shall satisfy. Because of the very dash and recklessness of the questions, and because the man knows so little, repression of the child begins at once. Instead of meeting frankness with frankness, and simplicity with simplicity, the man thinks to cover his own ignorance by telling the child that he is not old enough to understand, and, therefore, must wait. The thought that there is something he cannot know is so impressed upon the child that he carries it all his life, a very millstone about his neck. The same thought appears again when the philosopher of mature years and study talks learnedly (so he thinks) about the things which he says man can never know, and prates about “the unknowable” as though, even in declaring it unknowable, he were not telling the world something which he thinks he knows about it.

It is well for the child if there is a limit to the repression of his search after God; well for him if he gets a little encouragement. But even if his questioning is hushed he continues to think. Crude, half answers he evolves out of his own reasoning from insufficient bases. Sometimes these answers are most wise, so that the man of years is glad to come back to them after long and weary wanderings.

As the child grows these questions grow, until they break out anew in the youth. There is a development from within which transcends all instruction from others, though modified by it. He knows because he knows; how or why he cannot tell. He has recognized what we call moral responsibility, and he hesitates now to follow his own leading. Again he goes to others with his questioning, and again the answers are not satisfactory. Again, too, he is repressed and too often accepts mere dictum. In the years that have passed he has often been told that he cannot know. He more than half believes it; and this has taught him many a lesson of doubt and repression. If this repression has not driven him into a blind acceptance of formulas, and so caused him to rest in their authority, he goes on with his questioning through youth into the maturity of manhood. Fortunate has it been for him if, between the absoluteness of creeds on the one hand, and on the other the declarations of the philosophers and sages who say that God is unknown and unknowable, he has held to his own

investigations and recognitions and has not been stopped by the obstructions which the intellect has thrown in his way.

More fortunate is it that the vast concourse of the simple ones have seen and do know what the wise and the prudent are searching for but do not find, because it is hid from them by their own wisdom and their own prudence.

Into all this, in the middle years of that which we call life, have come the toils, the strifes, and the ambitions of the world, with all the mad rush after its ephemeral pleasures; but the consciousness of ignorance concerning God, freedom, and immortality, presses hard for further answer. The old vigor and earnestness is strengthened by the power and intensity of manhood. As years pass and the shadows of materiality lengthen and deepen, throwing the things of this life more and more into the shade, the unknown of God demands increased attention. Finally, when that is soon to come which, to our human eyes, seems to be the end, one who can look back over the secret way by which he came sees, despite the devious wanderings into unproductive paths and into the distractions of the many things which seemed to demand immediate attention, there was running through the whole a golden thread of inquiry which, even though overshadowed at times, still maintained itself unbroken. There might be search after everything else, yet, beneath it all, and through it all, there was the search after God, which, with its subtle influences, really dominated all the rest.

As it is with the individual, so it is with the race. The great quest of humanity is the search after God, whether it be the pursuit of the golden fleece or the Holy Grail; whether it be seeking after scientific knowledge or delving after sordid gain. It may not be so intended, but all the ways of man minister, either directly or indirectly, to the success of the quest, as the perfection of the engines of human butchery tends to the extermination of war. The efforts of science, even though intended for the destruction of religion, may modify it perhaps, but they only change its direction into other and better channels, and thus aid its ultimate success. Every attempt to find the truth or to sustain the truth, however variant it may seem to be from that

object, is really a search after God, because God is truth, and all truth is one.

We, in these latter days, have found and declared that God is good, that He is goodness itself, that He is the ultimate good. All pursuits of men, however erroneous we may consider them, are really attempts to obtain something better than that already in hand. However the act may appear to another as the consequence of ignorance and vice, however another may characterize it as a mistake, an evil, or a sin, and whatever the motive may be, it was done because the one doing it thought it would bring him something better than he already had. This is the history of every human being who ever lived, and, therefore, it is the history of the race. But the search after something better is really the search after good, and can end only with the acquisition of the ultimate good, beyond which there is no better—and *that is God.*

It is a curious and very pregnant fact that we never find man without a god. Everyone has for himself some idea of a god which is for him, however unsatisfactory in its minor details, a working theory. His god may be only a little superior to himself, but he is superior, whether he merely whispers in the wind upon the mountain top, or thunders from the clouds of heaven, or comes into the garden in the pleasant part of the day to inquire after the creature he has made. He may, and probably will, deny as utterly preposterous and false the claims of every one else for every peculiar idea of deity which other men have ever had, whether it be Bael or Ashtaroth, Bel or Osiris, Jupiter Olympus or Thor, Yahveh or Elohim, First Cause, or the Power not Ourselves that makes for Righteousness; yet each reveres a being or a power greater than himself which is his deity, even if it is only force or law. It is a very remarkable feature of them all, from the crudest to the loftiest ideal, that each comprises within itself some essential characteristics of the one true God.

It is also remarkable that in the faintest echoes of the farthest and earliest times we find indications of the simple fundamental truths which we ourselves now accept, and think them new. They may be recognized in pre-Confucian China, in the Vedas of oldest India, in the oldest documents of the Hebrew bible, in the



traditions of the unlearned American Indians, and in the testimony of those prehistoric temples whose builders have been forgotten forever. The race is but one after all, and however diverse they may appear in our eyes, they are all searching after the one God, even as we are.

The rockhewn structures of India, the temples buried beneath the sands of Assyria and Babylonia, the pyramids and temples of old Egypt, the European cathedrals of the Middle Ages, all alike testify that the search after God is the paramount object of the whole race in all its history. The structures which man has reared for other purposes have either disappeared or are overtopped by those which testify to the supremacy of this idea.

The wars of the race show the intensity of this pursuit. It is true there have been wars solely for conquest, but even those were tinged with devotion to a god, while many were waged purely to establish some god's supremacy. In the earlier days the defeat of a nation was the destruction of its god. The wars of the Israelites were no exception, but were characteristic of the times in which they lived; and these wars, while they were for the nation, were for Jehovah also, and were believed to be under His immediate direction. However much personal ambition may have played its part, even the atrocities of the Middle Ages were, in the main, contests for the aggrandizement or the perpetuity of some religious belief. They who were burned at the stake and those who burned them, they who suffered under the inquisition and those who inflicted the sufferings, alike were faithful to what they believed was taught by their gods—each sustaining his own. All these are but incidents in the search, blind and mistaken though the actors may have been; and they prove the intensity of man's earnestness because they show what he will do and suffer in the cause.

The ideal has been and is always a god, and the search, in one form or another, has always been the guiding, dominating power moving men and the world. The progress of the world is marked by its progress in this great search. As men have searched, they, and therefore the world, have progressed. Whenever men have become satisfied with their success and have ceased their search, they and the world have stood still or have retrograded. But



the quest moves on and will continue to progress from one better thought to another, from the worship of stocks and stones, beasts and birds, ancestors and heroes, the god of a hill or of a cairn, the god of a tribe or a nation, until all ideals have risen and have been merged into the thought of one universal and infinite God. So the search has progressed and man's ideas have broadened and improved, passing from the petty god of a tribe, whose business it was to avenge personal indignities and tribal insults, up to the idea of a god whose vengeance was directed only against those guilty of wrong. Some of this survives even in these days; for we Americans are not all of us above appealing to our god to aid us in our wars, nor are we above thanking him for our success in butchering our enemies.

But the end is not yet. The search still goes on. Some erroneous ideas are dropping away; better ones are being added. The last and the greatest is the thought that God is good—absolutely. We talk about the acquisitions of the century just passing by, but this is greater than all others. To raise man's ideal to the thought of perfect good is more than all the material progress of the world. Man's god has never before been wholly good. The gods of the past have been vindictive, wrathful, tyrannical, cruel. These are qualities which man knows are not good when he sees them in himself or another. These ideas are passing with the century, and the thought that God is absolutely good is the light which ushers in the new era which is just dawning upon the world. The race will no longer need to worship the finite and the erroneous as it has done through all the ages.

In striving after an ideal of absolute perfection, in the worship of absolute good, there will come a change in the ambitions and in the actions of men proportionate to the change in their ideal. With a vengeful god of wrath men strove after righteousness through slaughter and carnage. They knew this was not good, but it seemed the most available. Now, in the recognition of a God Who is goodness itself they pass into the domain of the absolutely good and will emulate the characteristics which they worship in their God.

But the end is not yet. In all history each time a man or a nation has set up a god it has been something better than them-

selves and the best they knew. Their god was no better because in their search they had found nothing better. They deified their best. So do we. Shall we say that we have reached the ultimate? We may think we have. So also thought they. Past experience contains no warrant for such an assertion. What we worship is better than anything that has gone before. May there not yet be a better which we shall find as we continue our search? Or may we not enlarge the scope of what we call good? Who shall say that he can compass the infinite good? Let us then acquaint ourselves with this God who is good, trusting in the suggestions of the history of the search, but more in its constituent characteristics, that as we progress new and better still will open on our vision, until at last we shall see the absolute good which is perfection and rest in it. Then shall we realize in ourselves the truth of that declaration made by the mightiest of men: "The pure in heart shall see God."

In this way only will the search be ended.



## OUR SOCIAL PROBLEM IN THE LIGHT OF CERTAIN SPIRITUAL TRUTHS.

BY RALPH WALDO TRINE.

I am interested in that great movement—mental, spiritual, philosophical, metaphysical—whatever term each may deem it best to use—that is attracting to itself such vast numbers of people in all parts of the world to-day, in so far as it enters into and is a help to us in the common, practical, every-day affairs of our common life. But that which is the *true* and *genuine* does this, and I am therefore deeply interested in this, what I would term great movement.

With me the foundation, the starting point of all things is that Spirit of Infinite Life and Power that is back of all, working in and through all, the Life of all, therefore the life, the reality, the essence of your life and my life, in fact, our very life itself. From this we can arrive at none other than the essential *unity* and *oneness* of all life. No life is lived unto itself, for in Him—

this Spirit of Infinite Life and Power—we live and move and have our being; we are all, therefore, related and inter-related, dependent and inter-dependent. Anything in our relations one with another, anything in government that tends to decrease our perception and appreciation of this great fact or law, to my mind is pernicious and destructive; in short, *evil*. Anything in our relations one with another, or anything in government, that tends to make the realization of this great principle more vital in our thoughts and lives is healthy, both morally and physically, in short, it is the *good*.

When nations get to a certain point of development in resources, power, and influence they reach a most dangerous, perhaps the most dangerous, stage in their existence. Prosperity, power, carries with it such a blinding influence and such a tendency to use itself for the purposes of exploitation in the case of those who are not so prosperous nor so strong, that it many times carries, all unconscious to itself, the seeds of its own destruction. Then, as never before, cunning men come forward, men with great business sagacity and power perhaps, but men lacking in a knowledge of the great law we have just pointed out, and men unscrupulous when it comes to their relations with those who may chance to be weaker in some ways than they are. Then, on account of the enormous opportunities they have, they are able to manipulate matters in such a way that their power and influence become a curse and a blight so far as the welfare of the great mass of the people, and hence so far as the welfare of the nation, is concerned.

The heart and the soul of the *people* is always right, it has ever been found so, but there are individuals who get unto themselves a great power which is used in turn for the oppression of the people, and who, unrestrained and unchecked, become the real dangerous class in every country. It is the great middle class that has made this and every country in the world's history, and if its welfare is rightly looked after and its rights are properly guarded, then that nation need have no fear as to what coming years, or even coming centuries may bring. Our own nation has reached that point in prosperity and power where its real dangers are to begin; and cunning and unscrupulous, though in a sense,

powerful men or little bodies of men, are endeavoring to increase their power, their influence and their possessions, at whatever cost it may be to the people at large, consciously or unconsciously, it makes but little difference.

And if there is one need in our country to-day it is the need of men. We need men, un-self-centered, who are interested in the higher destiny of the great nation, and who understand the immutable laws that hold in the relations of men one with another, and in the lives of nations, as well; men who understand the great elemental laws that must be observed in all individual and national relations; men who understand and sufficiently realize not only the importance, but the absolute necessity, of observing that great law of mutuality which holds in every phase of both individual and national life, men who realize that the Golden Rule is not a mere vague sentimentality, but that it *must* be observed in our dealings one with another, and that if we violate it or fail to observe it, it will always in time result in our own undoing.

We need men in public life not bound, nor hampered, nor made but part men, through personal, family, nor even through national, pride, but men with that great love for the common people that will lead them to sacrifice their all, should sacrifice indeed be necessary, in keeping the nation true to the great laws that nations must be true to or otherwise gradually disintegrate. We need men, not with ear to the ground to find what policy it will be best to follow in order to retain themselves in office or to reap self-aggrandizement in some other form, but men standing erect, calm, and self-possessed, with mind and heart and ear always open to the great eternal Power that is either making nations or breaking them to pieces, according as they build or neglect to build upon the great elemental laws that are working in the world, and that cannot be violated or even disregarded without a price being paid commensurate with that violation or disregard.

We need men who believe that special privileges can safely be granted to no man, or to no bodies of men, who believe that great franchises and great natural monopolies which make millions or even billions of dollars for small groups of men at the expense of

the great body of the people—who pay always an exorbitant price for, many times, a poor type of accommodation or a poor grade of commodity, when what should be theirs by natural right is given back to them—are no longer to be granted by the nation, the State, or the municipality. We need men who believe that it is far better for the welfare of any nation that the people of its various large cities have, for example, a three-cent or a two-cent fare on its street railways, with ample accommodations and comforts for every man, woman or child, than that a little group of cunning, powerful men, through these franchises, be made even more powerful. We need men who believe that it is better that the people of our various cities have gas of the *best possible quality* for lighting and heating their homes at 50, or even at 40 or 35 cents a thousand feet, than that another little group of men become millionaires through the system now in vogue in our various municipalities.

Again, we need men who believe that no person can *righteously* dominate another person, that no nation can *righteously* dominate another nation; men who believe, with Lincoln, when he said: "Those who would take away the liberty of another people do not deserve it for themselves, and under a just God cannot long retain it." This is true, not because Lincoln said it, but because it is a law written in the very heart of the universe itself, and a law which no nation can violate without its resulting eventually in its own undoing.

We need men who believe that that monstrous system of militarism which prevails in practically all European countries, which, among other things, sends such vast numbers of women and children with the horses and oxen into the fields to work to support it, and which deprives the young manhood of the countries in which it exists of their best years and opportunities, should not be allowed to get a foothold in this nation. If the welfare of the people is *righteously* looked after and *righteously* guarded, then when there is a legitimate call to arms for the purposes of defence, in distinction from purposes of aggression, we may never fear, but that a great host of men will come forth from our farms, our shops, our mills, our colleges, our counting rooms; in brief, from all walks of life, equal almost to the nation's entire male popu-



lation, and far more powerful and unflinching and determined and loyal than any trained body of hired men could possibly ever be.

We need as labor leaders men who are true to these same great principles, men who cannot be bought, or even trifled with, and who will in no case use their position for their own aggrandizement, or who can be swerved even a hair's breadth from their purposes and their determination in the cause of those who so stand in need of brave, determined, calm, and impassionate leadership, men, to be concrete, of the John Mitchell type.

We need men not only free from party slavery, but from party bias as well; men who, whatever party they may belong to, are brave and intelligent enough to say when occasion demands to those in power, "We have followed your acts during the term you have administered, or, rather, mal-administered, your office, and it is, therefore, now our duty, as well as our privilege and pleasure, to vote for the candidate of another party; men who believe that "patriotism" lies not in subscribing to the acts of the dominant administration, or in following the lead of the nation when they believe it to be unrighteous or questionable in its lead, but who believe that it is their duty to follow their *highest inner promptings*, however at variance to these the policy and acts of the nation at any particular time may be; men who do not believe in the type of patriotism indicated in: "My country, may she always be right, but right or wrong, my country," but who believe that true patriotism lies in: "My country, may she always be right, and if not, then God give me the insight and strength and courage and patriotism to help lead her *into the right*." In this way we will hasten the incoming of the new patriotism which is surely, though tardily, dawning, and which *must* come to us as a people.

We need to support men of the Henry George, the Mayor Jones, the George D. Herron, the Ernest Crósbey type; men who, without thought of self, are giving of their best life and thought to the common people, and hence to the country.

I have said that we need men; we need women as well; women who, as mothers, will gradually and quietly lead their children into the knowledge of the laws we have been briefly considering;



women who, as teachers, will quietly instill into the minds and hearts of those who are under their instruction the same principles and laws. We need men and women who realize that no person, that no part of the nation, can stand or fall alone, that we are all dependent and inter-dependent, that we are all parts of the one great whole, for in our essential nature we are all one with that Spirit of Infinite Life and Power that is back of all, working in and through all, the life of all.



## THE RELATION OF THE PHYSICIAN TO MENTAL THERAPEUTICS.

BY JAMES ARTHUR JACKSON, M.D.

The impression of the general public seems to be that the subject of mental therapeutics is something new, something which has come to light within the last ten, fifteen or twenty years. In this they are greatly mistaken. The practice of healing the sick by the aid and help of mental impression and influence has been known as far back as we can find literature which gives us knowledge on the subject. Among the numerous instances mentioned in the Old Testament, I recall the incident given in the twentieth chapter of II. Kings. Hezekiah was sick unto death; Isaiah was sent by the Lord to say to him that he would be healed. The practical therapy of the application of a bunch of figs followed, but Hezekiah was not satisfied, and asks: "What shall be the sign that the Lord will heal me, and that I will go up into the House of the Lord the third day?" And Isaiah said: "This sign shalt thou have of the Lord that the Lord will do the thing that He hath spoken. Shall the shadow go forward ten degrees or back ten degrees on the dial?" The sign was given. Hezekiah recovered, and lived fifteen years afterwards. Certainly the mental impression of the sign greatly aided Hezekiah's recovery.

In the accounts of the healings of Jesus we find many instances where, in addition to His healing power, He made use of material acts, signs or symbols, unquestionably to aid by mental impress-

ion the patient's recovery. Throughout the Middle Ages both the priest and mystic, the men who at that time controlled the practice of the healing art, made use of ritual, spells and other rites, as we know now, purely for the mental impression. The value of relics through all the ages has been acknowledged to lie in the faith and mental impression of the one healed. At the present day the annals of medicine give any number of instances wherein disease has been cured, or symptoms alleviated, solely by the aid of mental influence, or by impressions received by the patient, as, for instance, the cures frequently wrought by bread pills, or the relief of suffering by the hypodermic injection of distilled water, while the patient believes morphine is being administered.

It is the experience of every physician that the mental attitude of his patient is one of the principal factors to be considered in making a prognosis as to the outcome of disease. A patient who is hopeful, full of faith, optimistic in temperament, has many times over the best chance for recovery, even in serious illness, than the patient who looks upon the dark side, and is satisfied in his own mind that nothing is of any use, and that he is going to die.

I have in my own practice seen one man who should have lived for many years longer than he did, die solely because he made up his mind that he was going to. I have also seen a case of a man who five years ago was told by eminent physicians that he would not live two years, and he is living to-day, and gaining steadily in strength and in health, solely, I believe, through his hope and determination.

It is the experience of many observers that the mental attitude, and the manner of the physician, have much to do with the success or failure of his case. People will choose a cheery, hopeful and confident man to attend them, as against the pessimistic and discouraging one. A sentence from Ian MacLaren's story, "A Doctor of the Old School," is applicable. The narrator is telling of Dr. MacLure's hasty ride to save the life of a boy whose arm had been crushed in threshing: "It was mighty tae see him come intae the yaird that day, neeburs; the verra look o' him wes victory." How much *more* successful the physician whose look, as he comes into his patient's presence, expresses victory can only

be told by those who have had experience with men of both temperaments.

There is hardly a physician to-day who is not either consciously or unconsciously using mental therapy in his practice, either by simply carrying with him that spirit and look of victory, or by recourse to some harmless and simple deception. There are many specialists in mental and nervous diseases who use hypnotism and therapeutic suggestion in the treatment of certain conditions, and who do not consider that they are outside practices authorized by the medical profession in so doing. There are many of the more liberal minded physicians who to-day send their patients to the mental healer, knowing his ability to get results where they themselves have failed.

I think I have established the fact that mental therapy has been practiced by the medical profession from time immemorial, and is being practiced by its members to-day. Accepting this as a fact, why then does not the average practitioner look with favor upon that branch of mental therapeutics termed mental or spiritual science? One reason is because he is unfamiliar with the philosophy of the mental scientist, and confuses it with many practices which are known to be pure chicanery. Another, and perhaps the principal cause of his opposition, is due to the fact that while he, the regular physician, desiring to practice medicine, is required by the laws of his State first to pass a rigid examination on general educational subjects and then to go through a four years' course of arduous study, and hard work, and pass an examination before the faculty of his college. Even now he has no right to attend a patient, or sign a death certificate, but must pass another examination before a qualifying State Board, which will license him as a practitioner. This course has cost him money, and has cost him labor, and he knows that the education has been of value to him, and that he has learned many things which are necessary for him to know, if he is to alleviate and cure disease. Is it any wonder that he is intolerant when he sees people about him, some of them lacking in common school education, none of them licensed by any State Board, and yet professing to treat all diseases he himself treats, and receiving fees for such treatment? If a patient dies under the care of one of these healers they are

frequently buried with the coroner's certificate, giving Christian Science as the cause of death, and yet the healer goes free from all penalty, while should this same physician before passing his State Board have attended the case, with similar results, he would be liable to fine and possibly imprisonment. He feels that there is injustice, and naturally takes out his grudge against mental healers in general, putting them all in one class. He forgets that the proportion of honorable men and quacks is probably the same among the mental healers as among those of his own profession.

The medical profession has always been conservative, and has cried out against innovations, or encroachments; for instance, homeopathy, hydrotherapy, electricity, etc.; yet we find all these methods to-day recognized as legitimate adjuncts in the practice of medicine. I believe that as they have gradually been accepted, so will mental therapy be accepted and incorporated in the physician's practice. I believe, also, that the mental healer of the future will qualify for his practice in anatomy, physiology, pathology, and other branches necessary to a general knowledge of the body and brain of the human being, that he may the better practice along his special line. I believe that in the future mental science will be taught as a part of the curriculum of the medical college. It would be to the advantage of the mental healer could he have his status under the laws of the State, to practice under license of a qualifying board, the same as the medical practitioner. It would save him from the quacks and knaves who claim to be mental scientists, but are not, just as the physician of to-day is protected from those who would disgrace his profession, under the name of doctors of medicine.

To show the means by which harmony between a medical practitioner and the mental healer may be brought about is my object. I refer subsequently in this paper only to the man of either cult who is absolutely honest and true. There is one bond between the mental healer and the physician—the bond of unselfish love for all humanity which actuates a man to use any means at his command to alleviate suffering and cure disease. Without this spirit no one can be successful *throughout* his life, no matter what his skill or his powers. Physician and healer alike derive their ability to cure from Nature's forces and Nature's products.

Henry Wood says: "Nature may always be trusted, for Nature's laws are divine methods; let us put our hand in hers, and thus hasten to gain her wholesome ministrations." This is the Golden Rule for both physician and mental healer. It is, however, impossible to place your hand in Nature's without love, the love which desires to *give* to your fellow-men. Nature does not aid by her ministrations men with selfish motives; but the unselfish, loving man is always in harmony with Nature, and has his hand in hers, and her help in his ministrations. The motto of the institution with which I am connected is "Health by right living," which may be taken as a text on the physical plane. It really embodies its counterpart of "health by right thinking," which would be the motto on the mental plane.

In the practice and healing wrought by physician or healer the object is to bring about right methods, both of life and of thought. Righteous physical life always engenders capability for higher and purer thought. Righteous and pure mental life always engenders a better physical condition. Considering these two statements as facts, which I think we may do, I ask why should not the true and the honest men of both cults, working for righteous thinking and living on the part of humanity, extend their love of all humanity to each other sufficiently, at least, to honor each other's efforts, and to work in unity, if not as yet in unison, for the cause common to both?

In conclusion, I say to the physician, honor the mental and spiritual healer for his faith, both in himself and in his doctrine; honor him for the courage of his conviction, which enables him to stand upright while maligned by many, and often held up as an object of ridicule and scorn. Honor him for the results which he truly accomplishes, and for his purpose, which is to overcome disease and relieve suffering.

I say to the mental healer, honor the physician for his skill, which he has worked hard to acquire, and which has cost him much; honor him for his courage, which enables him to risk his life in performance of duty much more than were he on the battlefield. Honor him for his results, and for his purpose, which is the vanquishing of disease and alleviation of suffering. Thus, "Kindly affectioned one to the other, with brotherly love, in



honor preferring one another," may both the healer and the physician establish a relation which will be for mutual benefit and the greater good of humanity.



## CAUSE AND CURE OF DISEASE.

BY EMMA GRAY.

You remember the story of Diogenes, who was seen carrying his lantern in his hand in the daytime, and when asked why he did so, replied: "I am searching for an honest man." So we come to-day with our lantern of truth in hand, searching for a healthy man, a whole man, a sound mind in a sound body, and to find the conditions which produce it. The old thought was that disease was an enemy that was external to ourselves, to whose attacks we were liable at any time; that we were helpless victims to it, and that we ourselves were not at all responsible for our physical conditions. Now all this has been changed. We have learned that disease or lack of ease in the mind is what produces disease or lack of ease in the body, because that is creative, and it creates in its own image. Humboldt said: "The time will come when the sick man will be looked upon with the same abhorrence as the sinner, as both conditions are produced by mind, and both are capable of correction by it." The latter part of this prophesy is fulfilled. The time has now arrived when we know that sickness and sin are both produced by mind, and capable of correction by it, but we have left the first part of the prophesy far behind, as we look with abhorrence upon no one, neither the sick nor the sinner.

Four hundred years ago, Paracelsus said, "All the organs of the body, and the body itself, are only form manifestations of previously and universally existing mental states. Shame produces a blush in the face, and terror produces paleness; melancholy causes obstructions, anger and envy give rise to jaundice. Violent emotions produce apoplexy, spasms and hysterics."

Dr. Thompson, surgeon of a Scottish prison, says: "I have never elsewhere seen such an accumulation of morbid appear-



ances as here, in the post-mortem examinations of the prisoners. In every case almost every organ is more or less diseased. Their moral nature seems equally diseased with their physical. This picture tells the whole truth." "The one fact," says Powell, "most clearly established by science is the inextricable tangling of moral and physical consequences. Choose the right, do the right, and you not only thereby are ennobling your mind, but your body. Education is being rapidly readjusted to this view of human beings. The body is not an enemy of a something that we call the soul, temporarily its resident, but is in all ways identified with it, in righteousness and in sin."

Wilkinson wrote years ago: "I do think that the loss of faith and other inward graces is the tap root of bodily sickness, and that fears, apathies, hatreds, and self-seekings, are the sowers who go forth to sow poison through our frames." The following are some additional traits working out as disease in the body. Selfishness is one of the most common. By selfishness we do not mean simply grasping the best of everything for one's self, but making all of one's plans in reference to consequences to one's self; always asking the question, how will this affect me? This should never be considered. The only question we should ever ask concerning anything is, "is this right?" If it is, it is to be done, regardless of consequences to the personal self. Next to selfishness comes fear; fear of anything will work out as disease. Then comes pride, greed, egotism, anger, hatred, malice, lying, hypocrisy, laziness, envy, backbiting, gluttony, jealousy, vanity, discouragement and, most of all, worry. Any one of these traits of mind will show forth as some form of disease in the body. These are all included in the command of Jesus, "Let not your heart be troubled, neither let it be afraid." "Let not," do not permit your heart to be troubled or afraid. Why? He gave as the reason, "Ye believe in God." If we do believe in God as the only Presence and Power, and that He is Love, it will be impossible for our hearts to be troubled or afraid. Now we have briefly considered the principal causes of disease, let us turn to the cure. It has been said that almost all acute diseases can be cured by the simple dissipation of fear from the mind. Paul said: "God hath not given us the spirit of fear, but of power and of love, and

of a sound mind," 2d Timothy, 1-7. Paracelsus again says: "Faith is the cure for all diseases. If we cannot cure a disease by faith it is because our faith is too weak, but our faith is weak on account of our want of knowledge. If we were conscious of the power of God in ourselves we could never fail." This was the secret of Jesus' success. He said, "Of mine own self I can do nothing, it is the Father that dwelleth in Me that doeth the work." When we have this consciousness as He had it, then that promise of His will be verified: "The works that I do, ye shall do." The following traits also work out as health: Love, joy, peace, long-suffering, graciousness, goodness, faithfulness, meekness, self-control. The three great essential traits, not only in the curing, but in the prevention of disease, are peace, love and joy. As long as these prevail in the mind the body can take no disease whatever. It is impossible to be healthy without peace, tranquility of mind. Sir Benjamin Ward Richardson, a great medical authority of London, says: "The secret of longevity is serenity of mind, and that seven out of every ten persons could reach the age of 110 or 120 if they would keep the mind serenely cheerful."

Love is the next essential. You know love is now considered by many the guaranteed cure for all diseases, for when the mind is full of love to God and man, and every created thing, and even to our circumstances, knowing that we are placed in just the best possible conditions for our highest and most rapid advancement, then the mind is in a state of perfect harmony; therefore there is nothing but harmony to express, and that, in the body, is health. When we love as Jesus loved, with only one thought, and that to serve our fellow-man, disease will become unknown. Joy, or cheerfulness, is a powerful factor in the healing of disease. "A merry heart doeth good healing (literal translation), but a broken spirit drieth the bones."

Cheerfulness can be successfully cultivated and it is the duty of every human being to cultivate it. "God filleth thy mouth with laughter," then don't let us fill it with groans and with sighing. Marshall P. Wilder has told, since Mr. Vanderbilt passed away, how the millionaire secretly employed him to visit the New York hospitals and asylums to administer laughter, as

the doctors administer doses, and we are sure the merry hearts thus produced did good healing. Emerson says: "Whenever you are sincerely pleased you are nourished. The joy of the spirit indicates its strength." Gannett wrote: "In all its forms cheerfulness is, in its essence, trust; trust unconscious or conscious in goodness, God, and as it grows from trust unconscious to conscious, can one help being a gladder hearted," and therefore healthier, "creature at thirty, than at twenty years of age; at sixty, than at thirty? I think," he adds, "this is the authentic sign and seal of Godship, that it ever waxes glad and more glad until gladness blossoms, bursts into a rage to help mankind" to the same gladness, and "recommences at sorrow, so as to lead all sorrow" and hence disease, "up through pain to joy, more joy, and most joy, till all men stand in singing places giving thanks unto God," that at last we are conscious of our oneness with Him, and that the same peaceful, loving, joyous mind is in us that was also in Christ Jesus. Then we shall have attained the sound mind, and the sound body will inevitably follow.



## THE SERENE VERSUS THE STRENUOUS LIFE.

BY WARREN A. RODMAN.

Through the softening perspective of nineteen hundred years we can see a simple, beautiful soul living out, as perhaps no other human soul has done, the serene life. During all these centuries that life has been held up as a beacon light to guide the world along the lines of least resistance, into the glorious realm of "Peace on earth, good will to men." Yet to-day we find the avowed apostles of this Prince of Peace glorifying the god of war, praying to the god of vengeance, imploring the god of justice to be unjust, pleading for victory, without regard to the right. Parallel with these curious and almost disheartening paradoxes is an equally strong insistence on the part of the mass of preachers and reformers, all working in the name of the divine Man of Nazareth, on the attractiveness of sin, the ease of evil, the omnipresent potency of vice. These modern proselyters, following a

time honored precedent, take passage after passage out of the scriptures which they claim to hold sacred, and torture their meaning out of all semblance to the original simple and direct statements, as well as to the testimony of the world experience.

Here, for instance, are the positive and negative sides of a great and vital truth, intuitively recognized to be such and also proved out of the experiences of the ages: Affirmatively: "His ways are ways of pleasantness and His paths are peace." Negatively: "The way of the transgressor is hard." And yet, I cannot recall a single temperance lecture or other reform meeting, of the approved orthodox type, in which the attempt was not made to cast a glamour over the earth, the flesh and the devil, by the glowing and alluring pictures that were drawn, quite in opposition to the simple statements just quoted. What if vengeance was pictured as the final outcome, and of the most horrid sort, when repentance stood ready to wink at and hide the happy past when its illusions were dispelled? Are they not ignorantly using the same method as is the shrewd publican who decks out his den with all manner of gauds to trap the unwary? Are they not strenuous in their efforts?

To the distorted vision of these would-be teachers the road to destruction is a broad and beautiful, tree-shaded boulevard, with beds of the choicest flowers and perfumed fountains to rest and refresh, to stimulate and entertain the weary wayfarer. On this boulevard are running, always in one direction be it observed, the most sumptuous of motor carriages, of which the rider is urged to avail himself without money and without price. The "Path of Peace," on the other hand, is a rocky and thorn-strewn byway, only conspicuous by its ugly and repellant sign: "Private way. Dangerous passing." It is a most powerful testimonial to the innate goodness of humanity that it has made great strides of moral progress even in the face of such vast obstacles.

But many a sweet and simple soul, seeing beyond the entrance which ignorance has endeavored to make so uninviting, has slipped quietly into the narrow pathway; many a wise and courageous nature, undeterred by the threatening sign, has started boldly down the lonely lane, only to see the rough rocks crystallize into jewels, and the tangled thickets bud and blossom with frag-

rant, beautiful flowers. They have followed the fresh, sweet lane where it wandered through the green pastures and beside the still waters. And, thank God, in spite of the rampant strife and strenuousness of the age, the spirit of the quiet woods and the bubbling brooks, the verdant meadows and the singing birds, the spirit of simplicity and serenity, of beauty and of love, has never drawn humanity with a more potent force than it is exerting to-day.

That the great boulevards are in the world is true. But they are in the hands of a trust whose rigid rule is "pay as you go, and of the highest prices." They lead wherever you wish to go, if you choose to pay the price. If you tire of the bustle and confusion of the boulevard, as experience seems to prove inevitable, the little lanes stand invitingly open all along the way. One has but to be wise enough and brave enough to enter them. And this step once taken, another popular delusion, which these teachers have persistently fostered, is dissolved like a bursting bubble. And this delusion is that the serene life, the life of joy and peace, of blessedness and purity, is the life of sacrifice. If there is any *thing*, or combination of things, that will bring peace, name it, for the world has been strenuously, but unsuccessfully, seeking for it ever since Adam and Eve saw it hidden in the apple of Eden, and ate the apple only to find that peace had taken its flight. Serenity and sacrifice are antitheses.

By the strenuous life I mean just what I understand its most pronounced advocates to mean; the sort of a life in which a man gets up and hustles to make things go his way; the sort of life in which a man aims to gain time by an increase of pressure rather than by a reduction of friction; the sort of life in which the *expenditure* of power rather than its development and economy are considered. To many, the aim of the strenuous life is summed up in the frank and graphic language of a notorious New York politician, to consist in working for one's own pocket all the time. And even where some element of altruism enters in to modify its direction, its tendency is still toward deeds of physical valor and, judging by its most prominent advocate, of aggression and strife. To put it as favorably as possible, the best we can say of the



strenuous life is that it is the life of externals and, in itself, has no ethical quality. It is simply a method of life and as such must be judged. When we translate the word into its plain Anglo-Saxon equivalent—straining—the gloss and tinsel drop quickly away and we see it for what it really is; hard, rough, harsh, aggressive, competitive.

But what has the serene life to offer that shall make it attractive in this bustling age? The very fact that it is different from the sort of life that almost everyone is living and finding so unsatisfactory, in the long run, is a strong point in its favor. That it offers to the weary and care-sick even the hope of freedom and relief ought to compel the interest. The theory of the serene life is a fundamental principle of mechanics. It is the increase of power through the reduction of friction. When a machine is no longer doing effective work we do not leave it running to consume power and wear itself out. When we find the boxes getting hot we stop and give them a chance to cool off. It would be stupid to the point of insanity to crowd in fuel, sit on the safety valve and push the machine till something bursts. Yet this is essentially the strenuous method. Contrast this with the serene method, which lubricates these harshly grating bearings with the soft oil of peace. "In quietness and confidence shall be your strength." (Isaiah 30, 15). When the mind is calmly alert, unruffled, undisturbed, the man is invincible.

I have said that the strenuous life is objective, external. But even on its own chosen ground the serene life is more dynamic, more practical, more potent. If a man has an hour in which to do a certain piece of complex work, he will almost always save time and do his work better by taking a goodly portion of the hour to put himself in the proper physical and mental condition. If, for a quarter of the hour, he should lie comfortably down, relaxing the mind and, through this, the body also, letting no direct thought of the business at hand enter his mind during this period of preparation, but holding instead the calm, positive realization of power to do the task well, he would accomplish far more in the remaining forty-five minutes than he could in the full



hour by the ordinary method. Proper preparation for work is what makes work easy. It is only those who lack intelligent training who do work by "main strength and stupidity." It is a dull man who would shovel coal where it would run through a chute by the force of gravitation.

There is in every one of us an interior self of vast intelligence and experience, which is able and willing to direct us in every affair of life if we but give it the opportunity. Geniuses are so because they submit to this interior guidance. We ought to be equally modest. Longfellow, after an evening of quiet meditation, almost automatically wrote "The Wreck of the Hesperus." Lowell had given up the thought of writing his grand "Commemoration Ode" when, the evening before it was to be given, with his mind free and quiet, it came to him without effort on his part and as rapidly as he could write it down. Harriet Beecher Stowe said that she did not write the finest portions of "Uncle Tom's Cabin." They were written through her. Every one of us has probably had similar experiences in a small way, experiences which we have disregarded or attributed to some other source. But if we had a hint of the wonderful power of this inner self, we would not feel it necessary to seek for an outside cause of these phenomena. We theorize about our Godlikeness and practice our limitations. We claim power and manifest weakness. We profess a peace and trust which the tense lines of our faces openly belie. We may, if we choose, change all this and lead the inner life to express itself easily and naturally through the outer. It simply needs patient, intelligent, consecrated endeavor.

The serene life does not mean the life of sloth. Serenity is not stupor or stagnation. Let those judge who have passed through the period of intense enthusiasm and have reached the plane of deep, and therefore quiet conviction and earnestness. Enthusiasm tends toward strenuousness; it is apt to be volatile and effervescent; to wear itself out and react in the opposite extreme. Quick converts are almost always enthusiasts, whether in politics or religion, and are equally unstable in both.

But suppose that we take it for granted that the serene life is all that has been claimed for it, how are we to attain to it? Here, as elsewhere, failure may teach us as much as success. It, like every other question, has its two sides. We cannot decide that a remedy will be likely to be of any value until we know something of the producing causes. The causes of unrest, of disquiet and discord in the life, as widely divergent as they may seem, may all be roughly summed up in the one word, selfishness. Selfishness with its offshoots too numerous to mention, lies at the root of all inharmony. Most of these offshoots are easily recognized as such; are all too familiar, like envy, hate, revenge, etc., and can be rooted out with comparative ease. But it is those that are less easily recognized as relatives that are harder to subdue. Pride, worry, anger, grief, intolerance, righteous indignation, pity and a host of others, with fear as the most persistent and pervasive. They are all of one kin and what will remove one will, if persisted in, remove all of them. Selfishness and its offspring are in turn both causes and effects; the causes of disease and the effects of ignorance. For no one could be persuaded to be selfish who knew the sort of effects it would bring in its path. I do not mean that it is the selfishness of some one else that brings you pain. It is your own selfishness.

One who has, in large measure, conquered, gives this plain rule: "When fear and doubt come into the mind, know that you are not trusting the Father. When anything happens to agitate and trouble you, turn to this supreme resource and connect in thought with it. Higher than the definite thought is the communion with the living essence itself. As this consciousness deepens it will become helpful physically as well as mentally, for one can turn away from sensation to this purer world within and, by thus concentrating the thought upon this unfailing resource, apply it to the body; for it is the recreative as well as the creative life; it renews, sustains, uplifts and vivifies. Turn to it hopefully, confidently, open out to receive it and a helpful response is sure to come." Supplementing this with those words in which

Whittier expresses his profound faith, we have a basis for unlimited development. Whittier says:

"All is of God that is, and is to be;  
And God is good. Let this suffice us still,  
Resting in childlike trust upon His will."

But while all this is profoundly true, when rightly understood, it loses its saving virtue unless the conception of God is of the loftiest character. He must be a God in whom we can confide and hence a God of infinite goodness. And if He is good and yet the creator of all that is, then, as Whittier says: "All that is and is to be, is likewise good." This means a radical reconstruction of our theory of the existence of evil and its relationship to human development. To love God and fear evil are hardly consistent in the same individual at the same time. Evil must be put on the basis where we can see the good of it. Not simply see it theoretically, but make it a vital reality in our lives.

We call those things evil which tend toward the production of pain, even though the pain may be quite remote. We have, even in the past, looked upon the pain itself as an evil, though surely no thoughtful person does so now. It too clearly manifests its protective and educative mission to be regarded as unfriendly—in theory, at least. But when pain racks the body or suffering shakes the soul, can we calmly and non-resistently realize its beneficent office? When it smites us on the one cheek, can we smilingly turn to it the other cheek also? Nowhere does the virtue of non-resistance manifest itself more perfectly than in dealing with pain. Resist it and it rends you. Yield to it, relax the mind and the muscles, make yourself receptive to its message and you disarm it. Pain points the stern and warning finger toward the same path through which love would gently lead us. If we do not have the wisdom to heed the sweet counsel of love we are educated through the sharp prod of pain, which is only one of love's methods of reaching the same end.

Everywhere in Nature we find these multiform manifestations of the same force, sometimes beneficent, sometimes malign in appearance. Resist the force, try to dominate it,

violate its law of action, either ignorantly or by intention, and you draw to yourself all its malevolent power. But make friends with the force, learn its inmost secrets, regard its moods, furnish a free channel through which it may flow; in other words, become its humble servant and it will, in turn, become your willing slave. This is the contrast of the serene and strenuous methods. So pain is the protest of the health-force against some obstruction in the way of its normal action. Remove the obstacle and the pain ceases.

But while the province of pain is clearly a beneficent one, the need of it is not so clear. Why could not the world have been created without it and have been all the better for the omission? We reason that in this world of relativity we cannot know anything except by contrast; that without pain we could not know pleasure; that without lights and shades the canvas of life would be a dull monochrome; that without the mountains and valleys, life would be a dead level of monotony. But still this does not satisfy. If we persist in demanding an immediate and complete answer to this infinitely searching "why" we shall find ourselves rushing headlong into the chilling mists of negation and unrest, the worst type of the strenuous life.

Faith is the needed solvent. Faith that knows from the garnered wisdom of the past what the future has in store for us. This is faith founded on knowledge. I do not mean that it necessarily knows specifically, in detail, but it knows the quality of the contents of the future. This faith is the deep trust that grows naturally out of the reasonable summing up of the world-wisdom. Every discovery of the ages, in science, philosophy or religion, has added to the impressiveness of the grand, simple fact of the beneficence of the power which rules the universe. Faith is also the profound realization of a divine inner selfhood which, if trusted, will in its own good time lead us nearer to the answer to the final "why." Faith enables us to wait patiently and to work trustfully. Faith, if it is real, is the basis of a joyous serenity. "I had rather be a cheerful pessimist than a tearful optimist." And Bliss Carman, who quotes this comparison,

goes on to say: "Here am I, believing everything is just as bad as it can be, and yet with a fine indestructible core of valor still remaining; and there you are, convinced of the excellence of the earth, protesting the unalterable prevalence of law and order, yet touched with the mouldy blight of melancholy, even so." It is because our optimism and our faith are only skin deep, only intellectual pretences, instead of profound convictions, that we give way to melancholy. Otherwise we should radiate cheerfulness everywhere and always. Too many of us are straining after serenity, after poise, and for that reason failing to find it; still seeking in the out-world for that kingdom of heaven which can only be found within.

Rev. George L. Perin beautifully expresses this thought. "Men say: 'Toil, that you may know God; struggle to find Him, search in hidden places; with all activity and pain and energy, wrest from God his secrets.' God says: 'Be still and know me.' Everywhere there is energy enough and activity enough. But hardly anywhere is there sufficient passivity and receptivity. We study, we besiege, we command, but we do not listen; we work, but we do not wait.

"In temples of worship sit still sometimes without spoken word or song, while the Holy Spirit comes upon invisible wings, bringing to your waiting soul the overflowing cup of blessing. In forest and mountain stand with uncovered head and hushed voice, listening reverently to the word which God is speaking through all the symbols of Nature. Beside the sea wait sometimes and feel that its beating tides are symbols of the mighty pulse which beats through all the universe. In receptive mood, listen every day that God may speak to you."



## A METAPHYSICAL CLUB, KNOWN AS "THE CIRCLE OF DIVINE MINISTRY."

BY MRS. MARGARET CUSTER CALHOUN.

The Circle of Divine Ministry received and accepted an invitation from the International Metaphysical League to be repre-



sented at their Association, presumably for the practical survey of, and better acquaintance with, a work that, like the International League, is more or less associated with the so-called metaphysical movement of the new century. It is for that purpose that this paper was written, and the story of the work is told as briefly and simply as possible.

There are not, probably, outside of the members of the Metaphysical League, many persons in this assemblage who have ever heard of the Circle of Divine Ministry, or if they have chanced to see the name, have not associated it with a metaphysical movement. Nevertheless, it is not too much to say in all modesty, that, in the five years of its life, it has been a potent influence in the City of New York and elsewhere, in the dissemination and extension of what Horatio Dresser calls the Higher Thought, and Mrs. Gestefeld the Science of Being. As an organized body of men and women the Association has existed for five years only, but it is a pioneer in its way, and its real existence dates further back.

Ten years ago three women, who had lately learned something of the power of thought and its transference, conceived the idea of meeting together for self-development through concentration, and for the altruistic purpose of administering help to those who needed it. It was called by one of the members "The Ministry of Silence," and the result of its work proved the genuineness of the purpose. The group increased in numbers year by year. Later, other groups were formed and were at last gathered together in one Association called "The Circle of Divine Ministry."

There has been great exception taken to the name. "Divine Ministry," says the church people, "belongs essentially to the historic church." But "*ministry*" has a *universal* meaning, quite apart from that band of early disciples who transmitted their God-given power by the laying on of hands. Divine ministry is loving service, and the Circle of Divine Ministry is a ministry of loving service. Its work is a voluntary contribution to the great metaphysical and religious movement of the New Century. That is its position as a member of the International Metaphysical League.

The society has grown steadily from the outset. In April,



1895, a few women met in the home of one of its members, where the meditations were held, and laid the foundations of the society as it exists to-day. An Executive Council composed of fifteen earnest minded women was formed. They elected Mrs. John Brooks Leavitt, Chairman; Miss Mary E. Carter, Treasurer; Mrs. Margaret Custer Calhoun, Corresponding Secretary, and Mrs. James Riply Hitchcock, Recording Secretary. The constitution was framed by Mrs. J. Lowrie Bell, after that of the society in Washington, then known as the International Metaphysical Club, but what is now the International Circle of Divine Ministry, of which Mr. Ricker and Miss Gray are the teachers and presiding officers.

The Circle of Divine Ministry differs, however, from the Washington Society, as it does from all other associations, in having neither President nor a Resident Teacher. The constitution has become, since then, a simple affair, and the Association is happily without any machinery to encumber or to manipulate. From its organization until now, because of the quiet way in which the Association is managed, there has been no lack of funds to carry on its gradually increasing work. There are no collections taken at the Sunday services; no soliciting for money; no annual subscription lists; no attempt made to reach the wealthy and the influential, although the membership shows a large number of both classes.

The Association knows, and has faith in, that all pervading principle, that its own will find it out, and that those who are not in harmony with its spirit, or who serve it for any other than a high purpose, will sooner or later drift out of it. Such without doubt, is the law—a law that preserves character, and makes for safety. The committees which are appointed by the chairman from the Association, are left absolutely free to act in their several capacities. The Lecture, Library and House Committees conduct their own official business in their own way and without interference. In fact, the affairs of this compact and coöperative society sit lightly upon the hearts of the women who represent it in the Executive Council. The law, as it always does, when sincerely coöperated with, or left free to work, reaches its given end without strenuous effort.

Some among the earnest minded women who laid the foundations of the society (that very soon assumed proportions of which they never dreamed), knew that they had a unique work to do. From then, until now, they have walked on steadily, keeping the middle of the road, divinely indifferent to all the prophecies about failure, faithful to the high mission with which they were entrusted by the Omnipotent One. They maintain that scientific attitude, which every worker should know, namely, to hold themselves positive to the power of the world, and negative to universal Intelligence.

The affairs of the Society are managed entirely by committees. The absence of all personal authority seems to make the individual character a puzzling problem to other metaphysical societies that, like all corporate bodies of a religious or spiritual character, have found it necessary to crystallize around a personal teacher, who interprets its creeds, explains its theories and advises concerning the conduct of life. It is, so far as we know, the only metaphysical or religious society exactly of this character and spirit, and to its credit be it said, the system, so wholesomely free, has been a successful interloper among the other societies.

We are often asked what holds it together, and we are ready to answer that it is by a Divine cohesiveness, which is an existent quality of that indestructible principle of good which holds the universe together.

The Association belongs to a spiritual movement, and stands for all that is best in education and culture. We will not stop to define that statement; like unity and coöperation, education and culture are catch words of this century; sufficient that the trend of the movement is toward freedom; emancipation from the burden of fear, the slavery of sin, ignorance of self and mental servitude.

To stimulate philosophic thought is an important means in the emancipation of men and women from that which Guatama Buddha said in his day all men wanted to be saved from viz.: "Decay and death, pain and poverty, both now and forever." It is about this saving principle that we, in the Circle of Divine Ministry, sit down and reason together, at our Sunday afternoons, the mid-

week evenings, the social teas, and the hundreds of face to face talks with those who come in and out the open door from ten o'clock until six. This would be wasted time and mental dissipation were it not "that metaphysical science is at the basis of all true reform." To teach man, through the knowledge of the science of being, how to emancipate himself from the thralldom in which he is found, has been and is the entire purpose of this ministry.

The range of learners is large; it reaches from the rich and luxurious scholars with their intellectual acuteness and brilliant culture, to the simple-minded, the unlearned, and the condemned. One of the most representative classes ever brought together in the Association rooms was taught by Miss Carter, and made up from social extremes. They were gathered together with one purpose, all alike eager to hear that something which Miss Carter had to tell them, and which would, they hoped, emancipate them from what they considered the fatal conditions of their environment—namely, from sickness, sorrow, pain, poverty and death. Thus it is that this ministry has touched the interesting extremes of human life that are found in this great city, and though the universal thought vibrations, the living words, so strongly spoken, without doubt reached the same classes wherever men and women were gathered together seeking truth.

Perhaps it is well in this public exposition of the standing ground of the Association, to say, that as a society, it urges—if it ever indulges in so slavish a thing as urging—the reasonable observance of civil laws and their obligations. It has no theories concerning divorce and its kindred subjects to discuss from its platform. On the contrary, it endeavors to faithfully follow the infallible principle upon which it rests—namely, that all evil conditions, all inharmonies, all untoward circumstances and unfortunate environments may be controlled by persistent faithfulness in the practice of the infallible principle of absolute Good.

The Circle of Divine Ministry, as a school of philosophy and a society of practical metaphysics, has attracted the best teachers and platform speakers from many different cities. As a society, it adheres strictly to the scientific statements of a scientific religion,

yet it practices the largest tolerance for all creeds and all systems of philosophy.

But just here we would like to say, definitely, that this organization is not a church. Its founders do not want to be considered guilty of adding another sect to the already overburdened church personalities. Its members and those who assist in its financial support are connected with all churches or no church, as the case may be. In these rooms we have listened to able expositions of all philosophies, from the Oriental school to Western mystics and so-called orthodox spiritual scientists. In listening, we have found ourselves swinging out into a larger freedom, a broader standing ground, and a more generous good heartedness. There have been one hundred and fifty classes, independent of the mid-week teaching, taught in the Association rooms, and numbering anywhere from ten to eighty students each. These classes have been taught by some of the best known and reliable teachers from our neighboring cities.

Mr. Horatio Dresser, in writing to one of his friends about the work of the Circle of Divine Ministry, says:

"The most striking characteristic of the Circle is its freedom from narrowing personality worship and exclusive dogmatism. It cordially welcomes those who are working primarily for Truth, for the upliftment of humanity." Those who are thus engaged are at liberty to give a full and free expression of individual conviction. Under such conditions a speaker more adequately voices his highest thought; he recalls such opportunities for unhampered spiritual giving and receiving as among the most sacred in his experiences.

This is especially characteristic of the Circle, where Sunday afternoons the audiences are among the best anywhere assembled under the auspices of the "higher thought." There have been in the past two years many free courses of lectures on Wednesday evenings, and all have been generously given, as voluntary contributions to the Circle of Divine Ministry, by different teachers. The system of instruction in this Association also includes and affords a generous place for unprofessional work. The morning Bible classes, taught principally by women who are earnest students of the Bible, and who give their time and influence, are

not the least important in the educational work that stands for the dissemination of Truth and the highest knowledge concerning Divine Intelligence.

Each year has found the Association entering new fields of usefulness. In the tenement houses, the district visiting and the classes for children, which are made up from the tenement house district, occupy a valuable place and bring refreshing results. The teacher has found no difficulty in approaching Hebrew and Roman Catholic alike with that comprehensive motto of the Exodus Club—"Govern your Thinking." "It works," said one of the little children enthusiastically, seeing the good results of a practical application of the teaching to her own physical condition and that of her brother.

There is not time to dwell upon this phase of the work, still modest in its character, only to say that scientific knowledge of the great law of life may become a working hypothesis, applicable alike to social and political problems. "It is slow work," says a pessimist at my side. Yes—all individual work is necessarily slow, but the thought vibrations that stir the great ocean of ether, sometimes transmit themselves rapidly. Then, too, the heart of humanity is one, and Divine Intelligence lives at the center. The masses are intelligent, with a divine intelligence—let us cease to offer them stones for bread. Do not mistake me and fancy that I refer simply to physical healing. Notwithstanding the genuineness of that part of the work, there is something of greater importance and larger benefit to humanity than the curing of physical ailments. Spiritual growth and mental unfoldment are the crying needs that meet the sincere practitioner and teacher.

The hour from 12 to 1 at noonday, devoted to meditation, is a time when metaphysical theories may be practically and individually applied. It was set apart that those who sought this especial service could have it freely. The door is always open with a large and generous welcome, and only those who are daily and hourly in the rooms realize the comfort, the strength and the saving knowledge gained by those who come for peace and quiet. We observe that they who ignore this means of spiritual unfoldment are far less successful in getting beneficial results; on the contrary, those who are most fortunate in removing disease, im-



proving social conditions, and domestic inharmonies, and whose teaching has a permanent quality, possess a power of obedient concentration, which is gained in large measure through much meditation.

There is no doubt a happy medium, and work is stronger when due attention is given to every means of spiritual growth. Just now I am reminded of a great teacher, who early in this metaphysical movement taught large classes of men and women, and whose retirement from public work is a matter of rigid comment. "What a pity," says the officious and curious, significantly, "that she has withdrawn her usefulness from the world." This is mistaken judgment. She is only *still*, we answer, and in that stillness she has ceased to talk aloud to the multitude. She is watching, receiving, giving, and helping the world in another way. The power of her present ministry is not to be measured by the measuring rod of mere external activities. The thought vibrations that proceed from every other quiet room at noon-day are that much stronger for this strong woman's added power, and the world is that much better for her daily thinking.

Do you ask if these noonday meditations, entirely silent, are among the popular services? Oh, no! Where many might come to hear talking, few come to watch and pray silently, but it does not prevent the ongoing of the thought movement which proceeds from that silent place where two or three are gathered, and are of one mind and one heart, for those who watch the results know that there is a wonderful power in an assemblage of minds trained to the same divine argument. It is true, as some one suggests, that "no other power is so abused and more easily converted into malpractice." This is wholly true, but what of that? One pure soul, thinking along the line of least resistance, and in the midst of a multitude of evil thinkers, may control, beyond a possibility of failure, and turn every thought into the flowing current of absolute good.

The work thus begun has spread to different parts of the city. Rooms were opened at 130 West Eighty-fourth street, last spring; a branch was commenced in Brooklyn, and a fourth one in the eastern part of the city is contemplated, and the means for the undertaking promised. Each one of the branches is governed by

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its own Council, quite independent (except in sympathy) from the central rooms at 131 Fifth avenue, and is characterized by its especial feature of work. Free healing and teaching are to be established at Eighty-fourth street. The present system of a scale of prices for healing has often been an unfortunate feature of metaphysical practice on the so-called spiritual lines. Overweening ambition, and a love of money-making have sometimes made themselves very merry with the great power that heals. They have called it by wrong names—and used it very sordidly. Why not try the other way in these Associations, and give it freely to rich and poor alike, and thus get rid of that kind of so-called charity which has a list of free patients and a scale of prices gauged by their financial condition, which makes the line of separation one of money?

Some of the best work done in the Circle of Divine Ministry has been accomplished by what might be called amateur practitioners—when circumstances freed them from a necessity for remuneration. I am not arguing either for or against this mixture of methods—nor giving any advice about it, simply stating a fact, or the effects, as they come under my observation, and it was with a genuine satisfaction that we announced *free* healing for the Eighty-fourth street rooms, without fear of pauperizing either rich or poor.

All other service necessary to the life, growth, and welfare of the Circle has always been entirely voluntary, and given as a free will offering to the cause of Truth. We believe in this hearty service—which is the true principle of sharing, that gives to the Circle its genuine independence.

The past year, from 1899 to 1900, has been especially faithful in this particular. Many more have come for help; which is a legitimate proof of the increased desire on the part of the men and women in the rooms to *render* help—and they have not been wanting in opportunity; calls have come alike from the luxurious houses and the criminal habitations of this great city. Many have been told the Truth. Some have realized it and have found a cure for the breaking heart, joyous health for wasting life, and freedom for slavish bondage.

The Circle of Divine Ministry knows whereof it speaks when

it says that "the Law of Good is a transforming and transfiguring power "that when conscientiously realized, affects character and may overcome all race conditions with which the soul is sometimes burdened. Knowing this, it works on, rejoicing in its freedom. Since its formation other societies have sprung up in New York—a school of Philosophy, The Metaphysical Alliance, Temple of Truth, and a Vendanta Society, each doubtless having its own place and doing its especial work—and all, with one exception, are represented in the International Metaphysical League, working, no doubt, to bring about the new order of things which has been called "The New Heavens and the New Earth," and in which righteousness reigns.



## THE LOVE-NATURE OF POWER.\*

BY GEORGE D. HERRON.

"They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes."—Rev. 7: 16, 17.

God, or that which is universally good, is the will to love in the soul of each man, conceiving for him an original and harmonious life of service that shall be wholly and freely his own. The will to love is all there is of God, and is the only divine government that will be finally listened to; and the individual soul is the only throne of God that man will know or care about. Natural and human evolution are the increasing procession of this universal love-will, making nothing so evident and easily seen as God, if we had eyes of love to see with. Love is the hid power in the midst of Nature and history, waiting to be known and chosen of men, in order to come forth and make the universe love's perfect disclosure and blossom.

\* By permission of Thomas Y. Crowell & Co., publishers, New York, this address is taken from a forthcoming book to be issued by the above publishers.

The heart and whole of power, when power is seen in its last analysis, is love going forth to give itself—love going forth to give itself in the varied and myriad services that are yet to make society the visible and all-seen presence of God. Every sort of power, no matter what it seems to be, is love-power; and there is no other kind of power for either the individual or the collective man to have. Power is co-operation, and co-operation is love force, rightly or wrongly used. In physics, love is the law of attraction, finding for atoms their affinities, bringing forth a planet or a flower. Love is the sole adhesive property of conscious life, uniting beast to beast, holding man to man, bringing forth a lion, a child, a State, a religion; bringing forth the deeds we call good and the deeds we call evil. Love is the universal life element; and every sort of living, when analyzed through, is elemental love-living. Whether a man be saint or criminal, his life is essential love. A distorted and fragmentary life, like all that we call evil, is misdirected love, or rather love not yet organized. Whenever two or three are gathered together in one purpose, whether they be free workers for a common good, or desperate workers for a black wrong, the will to love is somewhere in the midst of them. Love is the only force we have to work with, and we never work with any other, however bad our tools and motives, however atrocious our workmanship. Without regard to quality, love is the spirit and substance, the bone and muscle of all being and doing. Love is the final truth about anything, or about any man.

Rightly seen through the dark, the universe is a growing love-match between its elemental forces and human history. In politics, love is democracy; democracy is the love-dream of the common life, yet to be realized through the whole range of our activities and relations. In terms of social philosophy, love is association; the power of association has always lain in its aspiration and effort toward a life-embracing unity, in which the full blossoming of each individual would be a freely willed and inherent spiritual necessity. In economic terms, love is co-operation; the elemental ideal of so-

cialism is that of a world love-organized. Love as a religion means the fellowship of each man as a lover with the whole round of human experience; a fellowship that reaches from top to bottom of the human fact, and brings every human being, whether he be called good or called evil, into the warmth and nourishment of the lover's heart. A world-society in comprehensive and liberating love with each of its citizens, and each citizen in solid and ecstatic love with the world-society—this is the sum of the law and the prophets; of the Christ and His apostles; of the saints and the philosophers.

The assertion of love as the heart of power does no violence to history, although it reads strange in the light of the red facts of which history is made up. When looked at from without, the historic world seems like a vast charnel house of meaningless slaughter. The beaten generations seem to have come and gone for no end but to heap up their broken hearts and baffled hopes as the landmarks of the centuries. And behind history, stretching away into the night, is the vaster pilgrimage of the centuries without history, leaving the bones of unnumbered races in the desert. But when history is seen from within, and its whole perspective surveyed from the center of some world-crisis, the will to love may be seen as the source of history, and the ever-increasing leader of the centuries to their goal. Trace any historic power back to its source, and look deep and close and long enough, and you will find it starting from a spirit or purpose to serve. It may have been working through mistaken or monstrous ways, with the human race broken on the wheel of its progress, but somewhere in the midst of it was the will to love.

Tyranny is misused love-force. Despotism has always had to misuse the love-forces of the common life in order to be. Without finding an affinity of service with those it oppressed and crushed, no despotism could stand. Cæsar and Cromwell and Napoleon each began as a friend and deliverer of the people; the railway magnate must haul you over his railway; the industrial monopolist must furnish you with products; the church must make you think of your

soul. The like of a pure despotism could never exist. The moment the most despotic power altogether refuses to be responsible, the moment it no longer listens to a single whisper of the soul of service somewhere within it, that moment it ceases to be. Whenever the will of love has gone clean out of the throne or center of any form of power, then the power itself has melted away with the shadows.

Tyranny is co-operation in the dark. No tyrant could wield a moment's power were it not for the co-operation of his subjects, darkly imagining themselves to be served in the only way open to them; if they suddenly refused to obey, counting death a better servant than a tyrant, where would the tyrant be? Or consider our government powers over life and death; our priestly keys of heaven and hell; our capitalist and wage-system modes of industry; these are alike perversions of co-operative love-nature. If the common life should unexpectedly refuse to think and earn its bread by coercion, what would become of government, priesthood, and private ownership? The question is pertinent and urgent; for within every tyranny lies hid the universal co-operative commonwealth—a commonwealth of both spirit and things. This commonwealth will suddenly appear, when man calls upon the will to love in his midst to take the leadership of the whole human fact. Then there will be no more thrones external to the human soul; neither shall men hunger nor thirst any more; for the will to love shall be their shepherd and guide them unto fountains of waters of life, and heal the hurt of humanity, and wipe away every tear, and flood the nations with the joy of liberty.

There has never been a time when to love one's fellows devotedly, either as a people or as individuals, or in dedication to some great cause, did not commend itself to the common life as the most worthwhile achievement; no tribe has been so savage, no myth-world so ancient, as not to respond to this as the truest glory. And there have always been some eyes to see that the world was founded in love, somewhere behind the shadows, and that men must co-operate with love



if they were ever to do any permanent world-building or peace-making.

The world has never been governed or judged by any other than the love-law in which it was founded. Love has always been law, and no other law has ever been at work. But love cannot do its perfect work of liberty until we co-operate with it consciously instead of blindly. Love cannot work constructively, except through the intelligent and purposeful co-operation of the common life in the building of a love-world. We still live and learn through the retributions of love, instead of through the harmony of co-operation with love as our sole life-principle. The steady push of history, through all the centuries upon which revolutions and world-sorrows have left their blood-stains, has been to bring the love-order of our life into view, so that it might become a race-conscious fact; so that we might take the governments and laws of our own making out of the way, and let our love-ordered life become its own law. Evolution has gone far enough to now raise the question as to whether it is not time for man to pass from under the retributive government of love into the liberty of love's co-operative order. This is the whole of the economic question, and it is the question which the world was created to answer.

With the will to love as our interpreter, it is easy to read the lessons which the wrecks of the institutions and nations have written. Their decline and fall, and the spiritual and economic misery of the peoples, are due to ignorance of the love nature of power. World powers perish because they build upon selfishness, which is the will to have, ignorant of the fact that the world is actually governed by the will to love. The tragedies of history are the collisions of the blind will to have with the love-will everywhere at work. The world suffers because men devour each other in fighting for the shadow of power while the substance is within and all about them, waiting to be known as their breath and being, to be had without struggle, and to be used without cost.

Yet nothing so stares men in the face as the fact that no kind of selfishness can permanently or worthily build any-



thing, no matter how honored and ancient the institution it uses. The will to have never really prospers; they that come to power by selfishness sooner or later perish by selfishness. The strongest and solidest thrones of self-interest last but for the night; the morning of love always comes out of the common life, bringing the joy of liberty. The will to have always loses the world at which it grasps, while the will to love always saves the world it loses to serve. Love not only reigns but rules, and only the works of love endure. Without exception, whatever stands in the way of love, and works not with it, is ground to powder. Our institutions and systems will continue to be turned and overturned, as they have been turned and overturned, until they become the perpetually fluid expression of the cosmic love-will. Our best-built civilizations will prove to be but ruins to fall upon us, until we co-operate with the will to love in the building of a love-world. The love-law only waits for our knowing it, and our purposeful co-operation with it, in order to build with and for us a whole and free and happy world—a world that shall be an actual kingdom of heaven for each of its citizens.

But the will to love works always for the whole, and not the part. It is a will that comprehends all, liberates all, serves all, builds for all. It builds for no nation a liberty and progress to be taken unto itself; it builds for no individual a life to be lived unto himself; it builds for no party, no sect, no moral or economic class. There are no special privileges in the will to love; none are good enough to monopolize it, and none evil enough to escape its everlasting pursuit; it worketh equally for the good and the evil, knowing no such distinction between the common sons of its own creation. This cosmic love-will counts every soul a match for its own high endeavor, and will belittle no man by offering him less than love's world program as its measure of his individuality. A program for leading all nations under the yoke of tenderness to those that are in need or in wrong; a program for fitting all, even unto the least, to worthily survive by nobly serving; a program for putting on the strong the infirmities

of the weak, until there shall be no more weak; a program for surrounding every child, from the moment of its appearing, with all the fullness of the centuries—their resources for loving, for making whole and free and glad, and for tempting to goodness and greatness; a program for a civilization which shall make every man to inherit the earth, and to count the serving of his comrades as its own reward and joy—this is the program which the will to love offers to every man as its thought of his infinite worth and powers.

Viewed on its night side, Nature seems to have conditioned man's existence on a program of struggle and hate and greed and blood. The survival of the strongest in selfish might and cunning was the story the older evolutionists had to tell us. But the newer evolutionists are telling us the love-story of Nature. Within the evolution which looks like an endless orgy of blood and devouring struggle, within the natural and human monsters that have made the earth a scene of anguish and waste, the will to love is seen to have been steadily working towards self-realization in a world without struggle. The monsters of the deep, the monsters of the earth, the monsters of history, the monsters of fear in the soul, are all vanquished by the evil principle by which they have risen. The things that are red in tooth and claw devour one another; they that come to power by the sword perish by the sword; the competitors build the monopolies that destroy their competition; the monopolies retreat before the co-operative secret which they unwittingly divulge; the gods are consumed in their temples by the flame that rises from the spark of liberty which their own conflicts generated in the human soul. And love remains with a fair and boundlessly forgiving earth of exhaustless resources to organize. Black and overwhelming, mighty and all-present, as the forces of unlove have been, they perish with the works of their own hands; one by one they vanish as the mists, while love shines upon golden fields of co-operative opportunity, which are to be the real theater of human history.

Even if Nature gave no hint of the will to love, man would establish the right of love to rule. The human spirit demands

the law of love as the only means of rationalizing the universe and proving it sincere; as the only means of so organizing the facts and forces of Nature as to make them fit materials for free men to express themselves with. And whatever the soul of man demands for its needs, the universe has got to supply. Man is constantly bringing the universe to terms, and making it over according to his liking; he has long since put the universe under bonds to tell all it knows, and supply what it lacks. From somewhere men would steal the heavenly fire of love, for the warmth and light of their life, even if they had to strike it from the flinty hearts of the gods of fate and theology; and they would not count the tortures which the god-avenging conscience might inflict. If the will to love were not sure, nor the universe sincere, man would at last side with love against the universe, choosing perdition and failure with love, rather than consent to any other will or law; he would enthrone the love-will as his god, and follow it as his ideal, through whatever abysses of despair it might lead, over whatever crag of loneliness; he would declare his spiritual independence of the universe, even though he left his blood-stains upon every one of its atoms; he would affirm that whatever else the universe might do, it could not bind the freedom of his soul, nor quench the ideal that set his soul afire.

But Nature has brought man to no such pass, even after the worst has been said of her by the struggle for existence. The view of Nature can no longer be limited to man's physical environment; in any truly scientific view, man himself must be included as Nature's crowning expression. Nature is best interpreted by the mightiest and loveliest desire in the soul of man. If a strong desire should impel man to take love for his law, and to defy or transcend some real or seeming natural law in so doing, he would nevertheless be acting upon an impulse from Nature's innermost heart; in this seeming defiance of Nature man would be Nature's truest interpreter. Man is a discreetal and creative factor in Nature—this even the most materialistic philosophy allows. There is no established order in Nature beyond the reach of the

human will; no seeming natural order that man does not modify or re-order by adaptation or control. The real natural order remains for the mind of man to conceive, and his hand to establish. Nature has merely brought to man the raw materials for world-making; man's world yet remains to be made by man himself. The will to love waits for the co-operative man to make and refine the raw materials of Nature, of unconscious evolution and history, and cast them in the molds of conscious and purposeful evolution and pre-determined history. And Nature waits with love; waits for the will to love to bring forth the co-operative man, who alone can liberate her resources and behold her glory. With all her bad record of struggle and survival, Nature has carried the love-will in her heart, watching for a heroic common life that should be a priest worthy to hear her love-confession. The co-operative man can conceive of no love-ideal for society that Nature will not furnish materials to realize. Nature has nothing external to the soul of man that will gain-say the will to love within. When the word of man goeth forth that love must henceforth be law, Nature will see to it that love rules as law, without regard to the law that has ruled.

When all is said, history and Nature present to the common life but one problem; and that is the problem of how to liberate the love-motive at the heart of things, and organize it for the leadership of the whole human advance. To consciously and purposely outline a human evolution and history for the will to love to work by; to so liberate and motor the love-energy that it may run the whole world-machinery; to effect an economy that shall make love the sole producer and distributor; to take the service of love as the common occupation; to renounce every gain or good or glory that love does not bring; to take love as the true religion and sure faith; to follow love as the only safe guide to truth; to abandon the world to love as its sole authority and complete liberty—by no less a program than this can the will to love be summoned from its throne, and invested with a purpose equal to its powers. By no less a commission can

love be given a free hand to organize a world economy that shall make each man's labor a new song to God. By no less a faith can love lead the world into that profusion and liberty of life which are Nature's perpetual love-song.

Ours is a universe of no compromises. Though compromise seems to be essential to progress, it is none the less the mother of all tragedy; it is the long way round through the desert, where Sinaitic fears and deaths await us, though the promised land lies a few hours away, if we had the nerve of soul to go in. We compromise with the universe, but the universe never compromises with us; it works with infinite patience, but also with infinite exactness; it uses our blind compromises, but never compromises with our blindness. Sometimes, we imagine that a principle has made peace with us on our own terms, when we see the principle gathering scraps of history from our conditional and distrustful co-operation with it; but before we have had time to settle ourselves in our compromise it has disappeared from beneath our feet, and taken our peace with it, and we must either go backward or forward to find ground to stand upon. A principle can absorb a compromise, but a compromise can never absorb a principle, or abate one jot or tittle of its authority. We shall one day learn that we can have no part of any good without having the whole good. We shall have to go the whole length of liberty at last, or go without any liberty, and surrender to tyranny and slavery as our eternal lot. We shall have to square the whole of life by the truth that comes to us in our highest moments of purest vision, or dwell in darkness altogether. We shall have to accept the whole freedom and logic of love, and abandon the world to love as the sole organizing and distributive principle, or face the horror of a loveless world. For the will to love works endlessly on, through co-operation or retribution, for building or for burning, according to our acceptance of our compromises. While love may convert the works of selfishness into divine meat and drink, the works of love are poison and death to those who selfishly appropriate them, or compromise with them. Love must have a liberating reign throughout the



whole human fact, and put all things under its feet, in order that all things may be free and fruitful, or its retributive on-goings will wipe out the human fact, and a new cycle of conscious life begin.

Civilization cannot treat with love for peace on the ground of established standards of moral worth. The will to love does not work by contract, nor pay by the wage-system. And love can never be made respectable—not to loveless mortals; nor to the vested interests of a religious or political or economic class. Nor can love be put under bonds to keep the kind of peace that civilization wants, for there is no such peace to keep. The peace which civilization wants is the evil imagination of the privileged, not yet awakened from the strong delusion of a class-favoring universe. But love makes no terms with moral systems, nor with institutions for the monopoly of truth and religion; nor does it bribe the keepers of law and order with promises of proper discrimination in its goings forth to give. The mind of love knows that our moral differences are chiefly walls of delusion, raised by the hideous judgments of selfish class-interests; it knows that much of our most sacred good is a base tyranny, and much of our so-called evil but the crucified spirit of fellowship and liberty. The will to love does not ask who are good or who are evil, who are safe or who are unsafe, who are thrifty or who are thriftless, who are responsible or who are irresponsible, who are religious or who are irreligious, but gives to him that asketh and to him that asketh not, without measure for all, without judgment for any. Not a man, nor a fact, nor a force does the love-will leave out of its race-pilgrimage to wholeness and liberty; it carries along with it the just and the unjust, the broken in heart and the wrongs that break them, every day casting the whole human life into love's melting pot, and recasting it in love's mold. There is no peace, saith love, save the peace of loving—loving as the sun shines, serving all as the air we breath serves all, asking no other reward than that which the sun or the air asks. It is a peace that yet passeth the common understanding; but it is the only kind



of peace the universe has for us—the only peace of God or man.

For its perfect work the will to love can wait, and must wait, until all our wills become love, but it can never work by any other than its own law. Only by going forth to give itself without judgment and without measure, can love find itself at last in the common life, and realize itself in the common will. By tenderly and triumphantly scaling the whole human octave, and bringing forth therefrom increasing notes of prophecy and deliverance, with never a note of fear or condemnation, does love expect to fill the skies with the harmony of the divine democracy. The way of love is to cast out evil by bringing in the good; to cast out darkness by bringing in the light; to cast out injustice by bringing in what is just; to fit men for responsibility by making them responsible; to prepare men for freedom by making them free; to abolish oppression by establishing co-operation. Love works by a principle so simple and direct that, at the bare thought of the people seeing it, the world-powers are sore troubled, and straightway send more schoolmen and statesmen to survey impassable highways through new wildernesses of perplexity. But the people will see at last, and out of their common will to love shall appear the free and noble society so long announced by prophets and apostles. And some of us are socialists, in the meanwhile, not because socialism is our goal, but because we see in socialism a conservative and constructive preparation of the way of the Lord of love; we are socialists en route to liberty—the liberty which love brings.

The will to love does not answer all our questions on its way to our acceptance or rejection. But we do not need to ask questions; we only need to decide whether or not we are willing to trust the world to love's wisdom and keeping. If we really believe in love at all, we will not fear what may happen if we commit life and society to love as their organizing and ruling principle. There is no danger that love will bring the world to disaster, because love is the sole power that can take care of itself; love can use and consume the world's evil, but evil cannot use nor consume love. To follow the will to love is to leave all fear behind.

We can decide for or against no great principle by its immediate effect upon interests we hold valuable or sacred. We cannot inquire what will happen, before we settle what is right. The principle is all that is important for us to know; we need not fear what may happen if we proceed to organize life by it; the happenings will be seen to, if we follow the principle in the unyielding faith that right is more practicable than wrong. For instance, in debating the public ownership of industry, the first question is not as to which kind of management, public or private, will be most judicious and profitable; there is a question leagues prior to that—the question of elemental right. In spite of the financiers and the schoolmen, we can decide economic questions only upon this ground of principle. A wrong life-principle cannot be practicable or safe in economics and government; and the highest known right cannot be impracticable or unsafe. To some of us, it is elementally wrong that industry should be privately owned and administered, and that by the evil principle of profit. It is impossible for us to believe in a sincere or rational universe, and at the same time believe that some people should own that upon which all people depend. Our belief that the people in common should own these resources and things upon which they depend in common, and that they should organize their production and distribution for the equal good of all, is the resultant of our belief in reason and principle as inherent in the nature of things. We look upon civilization and its machinery as important only because they are the materials by which the spirit to do right can express itself; but a civilization organized for exploitation and profit seems to us unprincipled, insane and diabolical. Our instinct of a universal good, and our faith in it as the only ground upon which we can reason about anything, demands a human society that shall express the highest right of which man is able to conceive. And the instinct for good, or the spirit to do right, is simply another term for the will to love, or the need to associate.

But greater works than Jesus did are involved in the building of a civilization that shall be the organ of the will

to love. Jesus discovered and disclosed great elemental principles, and he organized His life by them; or rather, He discovered and individualized different expressions of the one life-principle of love. It remains for a heroic common life to take this life-principle and effect with it an economic unity that shall socialize and spiritualize all the facts and forces of Nature and history. And this economic unity is but the beginning and ground of a world-synthesis which the common life must follow on to effect, if it follows the will to love and accepts its program. A synthesis which shall evolve perfect individuality from perfect organization, perfect complexity from perfect simplicity, perfect force from perfect love, perfect order from perfect liberty, divine anarchy from complete association; a synthesis which shall find the godhead of each man, and the safety of all men, through judgment upon no man, other than the divine presence of noble facts by which man may judge himself; a synthesis which shall present a beautiful public life worthy to absorb the whole life-product of each man as his divine and reasonable service, while returning to him unmeasured resources for a life without bonds or compulsion—to all this does the love-will summon the common life by the divine right of human need—a right which must now be heard before every other right. It is a greater work than Jesus dreamed of doing, and compared with it the fabled tasks of all the gods are but savage instincts. But it is the only work to which the will to love can consent, because it is the only work which will completely individualize each man's life, and make the common life the real and visible presence of God.

The will to love must also give me my true measure of the individual. Only when I look upon every man, as upon every problem, with a love that pierces to the divine within, refusing to see or know anything else than his godhood, do I see him as he really is, or be to him what I really am. I see the reality of no man until I behold him as the likeness of the Lord of love, and make terms with no other man than that likeness. I reckon with no man's true self, when I deal with his self-seeking and his lying, his ignorance and his

limitations. Every life is better and greater than either its creed or its conduct; these alike pervert and belie the real man; within each man, beneath all that is hard and black, deeper than the shifting and the cunning, is the sole reality of the love-will, not yet knowing what it is, yet tearing his life in the struggle to learn. In every soul is all there is of God, sleeping a troubled and troubling sleep, until the right love-word shall waken the soul to the knowledge of who and what it is. And when the awakening comes to the whole common life, as come it will at last, religion will no longer have to appeal to the unseen and the unknown, but will spring from the soil of manifest and on-going human facts. The centuries of mythology and theology have won men to faith by stories and doctrines of how God became man; the coming centuries of conscious purpose will establish a surer and nobler faith upon the visible processes by which man shall become God.

To be an awakening word of love, calling each man and the common life to pass under the whole power of love to will and to do, is our only answer to the call of God in the deeps of our own souls. To increase the means and forces by which love may press on to fulfil its high calling in and for the human race is our only peace and certainty. The values and standards of life are in perpetual change; man changes his institutions and systems as the tree changes its leaves with the seasons; the virtue and knowledge of to-day become the vice and ignorance of to-morrow; a good name may vanish in the breath of calumny—for even a great cause covers a thousand with irrevocable shame where one is remembered as a hero or a martyr; all that abides is the love we nourish in our hearts, and expend in purposeful service, and that abides as an eternally increasing possession, while all else decreases and vanishes.

Then if we would stand at the heart of reality and start from the cosmic source of things, if we would work with the power that will work on after civilizations and religions have come and gone, if we would invest our life in that which will outlast the centuries and the stars, if we would unlock within ourselves a spring of joy that will increase when the things we hold most worthful

have long since become worthless, we must give ourselves without terms unto the will to love, and go forth with that will to heal the hurt of humanity; we must give love's answer to the cry of the world's disinherited, and bear the promise of love's liberty to the nations that toil in oppression.

The world stands, and the stars shine, and opportunities come and go to men and nations, in order that we may learn to love one another, in order that we may learn how to associate, and make life a fellowship. The most complex and difficult problems of history and society are love in solution—love forming itself into coherent purpose and knowing will. The worth and significance of all things lies solely in the quality and quantity of the love-training they give us. The universe has no good for us save the good of loving, and no reward for us save an increase of love-power. And nothing can be of harm to a man, or be to him a disaster or a calamity, save that which he permits to decrease his power of love. When we learn how to love we are free from all happenings, and we render the universe helpless to do us anything but good. We can begin the love-life most anywhere, wherever we happen to be, with whatever we happen to have in hand, either with a religion, or just as well without one. And to utterly live unto ourselves, so that the power of love to will and to do shall never mature in our lives, is to be of less value than the pig or the turnip in the kingdom of man. The will to love is the spirit that has always striven with man, and will strive until man makes love's will his own. Love is the voice that has always spoken in the soul, whether in the heat of the noontide, or the cool of the evening. Every world-crisis, every crisis in each life, is love's repeated word that there is no peace, save the peace of loving; that there is no justice, save the justice of loving; that there is no health for men or nations, save the health of loving. Brute force, economic might, materialistic faiths, still fight for the soul of the world, and they will fight long and hard, but their day will die with their seeming greatest triumph. And then love's day will break through the clouds and the chaos, and a new cycle of human experience will begin—an experience without tragedy or futility, without hunger or thirst, without sorrow or tears. And some sweet May morning we shall



waken to breathe the love-peace a-filling the earth, and hear the birds singing to the children and the flowers, with our civilizations and their centuries of agony a hideous dream of the night.



## MENTAL HEALING.

BY CHARLES BRODIE PATTERSON.

In mental healing it is not the soul that is treated; the soul needs no treatment. Neither is it the body that is treated. It is the mind, which stands between soul and body. Therefore, the treatment is mental in one way, while the soul qualities act in another. That is the *love*—the desire—to do good. The desire to be hopeful, emanating from the highest that is within, has its effect in the giving of treatment.

You could reason out treatment in a thoroughly intellectual way, and yet it might not mean much to the one receiving it. It makes no difference how wonderful the logic may be; something more—the soul—is needed. Now, if you should try to impart something of a very high spiritual order to children you might not be able to accomplish much; but if you should show them that moderation in all their activities is a very desirable and needful thing, then you could bring something into their lives that would prove beneficial. Again, there are persons who have developed to a marked degree on the intellectual side of life, and yet have made little progress physically.

We must consider *all* the needs of people in treatment. It is not accomplished so much by giving something *to* them as by calling into activity something within them. The question is not a complicated one. It is so simple that a little child may be made to understand it.

Contradictories play an important part in life. To the great majority of people darkness is as real as light, but we know scientifically that darkness is simply the absence of something; that it is nothing in itself. It is produced by the earth turning away from the sun and obstructing its light. But we can prove that *light* is a reality, and we do this through its contradictory.



Suppose it had always been light on this phenomenal plane of existence. We would have no such word as *light* or *darkness*. Scientists have demonstrated that light is real, and that darkness is unreal—it represents the absence of the real.

The only way to establish truth of any kind is through this law of contradiction. Of two contradictories both cannot be true. One person tells you a certain story and another comes and denies it, word for word. You know that one is telling the truth and the other is not. So it is with everything in life, from God to the tiniest thing. There is God, and the seeming thing which contradicts the Reality. Every picture must have its background in order to make it manifest. So we might say that this is the background that makes the picture of life manifest to us. When we know a thing to be real we must also know that whatever contradicts it is unreal. It is not necessary to "deny" its existence. All seeming things have an existence which is overcome, however, through recognition of the reality, as light overcomes darkness. Thus does the soul dwelling in the heart of God know eternal life; to it there is no death.

We cannot find a single thing in this universe that corresponds to death. Every atom in the body is alive, and endowed to some degree with intelligence. When a leaf falls to the ground we say it is "dead." When, however, we seek for death it is not to be found. We find life in everything. John declared that God could raise up children unto Abraham even from the stones. Everything is in a state of constant vibration. A tree grows to a large size and then decays and passes away, and new trees come. This process of life is going on everywhere.

Again, take truth and falsity. We would have no need for the word *truth* if every one always told the truth. We could not even know what truth means were it not for the absence of it. We find two conditions—one real, and the other contradictory or false. The false condition is overcome by the introduction of the real. If a person should accept reality, without any thought of the other side, he could not avoid being perfectly well and strong. Jesus said that the way of life was a strait and narrow one, and that there is no turning from right to left; that

we should see things in the right way, and should know the truth and through it be made free. There could be no knowledge of good were there no knowledge of evil. It is God's will. We often learn the right way through wrong-doing, but that does not justify us in doing wrong in order that right should come.

Now, while this view of life is necessary at one stage in the life's development, a time comes when it is outgrown. That is when we realize that all life is one—that life is in all, through all, and above all—and when we have no thought of its outer aspect. When we think of sin, sickness, and death, we are expressing the other side. The one great thing in life is to get people to realize that there is one omnipresent God. It is the one great purpose of life to know God. Everything that has a knowledge of God belongs to this side of life. If we could realize the truth of this, so far as this life is concerned, we would have no further lesson to learn; but it is because we continue to believe in the reality of the false as well as that of the good, that we are kept in sin, sickness, and disease. No unrestful thought could enter the mind of one dwelling in reality. How could unrest be associated with good? Just in proportion as we view the false side of life comes the trouble of daily living.

In giving mental treatment, then, do not as some who assert their belief that they are not going to pass from this world and that they can overcome death through its denial. To deny away a thing does not prevent it from remaining in the mind. People have found it easy to go through this whole process of denial because they felt that they were accomplishing something. Now, there is where they made a great mistake. We do a great deal of fighting in this world that is entirely unnecessary. There is in reality nothing to fight. We make a battle of life by allowing the unreality of life to enter our minds. Let us get the fact clear in mind that there is no fighting on the plane of reality. There is light to some degree in the most intense darkness the world has ever known. If you take a block of ice that has been in the temperature of zero and put it in a temperature of thirty or forty degrees below zero, it will perceptibly raise that lower temperature, thus showing that there is heat even in ice.

We ask, then, why do we have all these mental and physical

disturbances if there is not something real in them? The average person usually thinks certain things to be true whether they are so or not. This wrong thinking produces a wrong expression, which we call disease. Anger and hate are more productive of disease than any other single cause. First the mind, then the blood, becomes inflamed. It is useless to tell a person not to hate any more. In the giving of treatment we should rather affirm the eternal power of love. When love enters the mind, there is no possibility of the continuance of hate. The two cannot exist in the mind at the same time. Love may vary in intensity, but love and hate cannot exist together. The desire for love should be instilled in every mind.

We can now see that it is primarily a question of knowledge—knowledge of the word of God; yet it is needful, as I said before, up to a certain time, that every problem in life should be solved through the law of contradiction. On one side you have light, love, and truth, and on the other hate, malice, and envy. This is what Jesus meant when He said, "Be not overcome of evil, but overcome evil with good." Is there any way to overcome darkness save with light? The world has been proceeding on the theory for thousands of years that the way to overcome evil is with evil. For instance, if a man do wrong he should be "punished." The world has never succeeded in making a man better by punishing him. The Christ idea of life was the true one. The person living in the reality of life is living on the true side. You can never produce light—you can never produce goodness—through that which contradicts it. The lesson has been hard, because we have believed in hatred, discord, and sickness, and the unreal conditions of life.

In giving mental treatment, then, it is not necessary to dwell on the negative or contradictory side of life; for we should live on the affirmative or positive side. It is that which gives the power. What people feel in their hearts and think in their minds they will express in their bodies. Only as you *feel* and *think* in the right way can you *express* in the right way. You can never do this by allowing your minds to be filled with other things. Get at the truth of things through the laws of life. Do not take what I say, or any one else says, and slavishly follow

that; know for yourselves the laws of life. Every individual can prove the truth of these things for himself. There are certain laws of life through which, if we understand and conform to them, we get definite results. The time is not far distant when all religion will be founded on the law of God; not by any external thing, but through knowledge of the law. And we will prove our religion in just as scientific a way as scientists prove things on the material plane.

It makes no difference if the world says a thing is right—if it is contrary to the law of God it is wrong. Therefore, we must get the true idea of life. It does not lie in mere belief. A real Christian believer is one that knows the Christ law and conforms to it. Work out your own salvation in accordance with the eternal laws of God. When we believe in hate, and death, and falsity—of disease, etc.—we are thinking in opposition to these laws. Some people believe that God “sends” disease and sorrow to them, and that they should meekly accept them. God “sends” nothing but good to us. He never made a law that was not productive of goodness and truth. The only way to prove this is to obey the law and demonstrate that it was made for man’s highest and best good; when man acts contrary to the law something arises to remind him that he is not at one with it. God’s law is conditioned the same throughout all times, but people have expected the conditions ultimately to be put under foot. If they are to be thus disposed of, it will be by the power that is within man to substitute for a wrong condition a right one—and only as he brings about right conditions will the wrong ones disappear. There is no room for both conditions to co-exist.

The whole subject of mental treatment is easy because people should be given only what they need, and you can tell what a person needs most in a very short time. You can tell what is needed by a person indulging in hatred or unkind thoughts. In order to overcome those wrong conditions you must instil the thought that *from God* we get all our love, strength, health, and happiness. Dwell on that side and make its truth plain to your own mind, and through so doing you will be able to impart it to others; but you cannot give to

others that which you do not have yourself. To the degree that you know and possess all these things, you will be successful in giving treatment to others and be well and strong and happy yourself. If *you* are well, you *must* have something to impart.

The first requisite in rational mental healing concerns the individual life. I have known people who, in giving treatment to others, have been so exceedingly "nervous" as to impart that condition to their patients. In giving treatment you must be very careful to give out only that which is good. You must be thoroughly unselfish, because if *self* enters into the treatment you are adversely affecting the mind of the patient. Show forth the things that are good and true and eternal. Feel in your inner being that you are one with your Source; that all is One; that there is no separation. You must learn to distinguish between the ray and the sun, between the thought and the mind, between man and God—but not to separate them. "Closer is He than breathing—nearer than hands and feet."

We can make of ourselves instruments for the transmission of power, strength and goodness. It is God's light, God's intelligence, that we are using. In order to let the light shine perfectly through us, we must make ourselves receptive—must ponder and feel the reality of life. Then we will let our light shine and others will see it, and they may glorify—us? no—our Father which is in heaven. When we learn to distinguish between the outer expression and the power that animates it—the goodness that it manifests—then we will cease our worship of personality and will worship all that is real. After all, the personality is the symbol of something, and through it we may come in touch with the reality. Then we shall find that all things are one. The life in man is the same life that is in all things. God has not given to one and withheld from another. Not all, however, have used the power that was given them. It is the *use* of power that shows itself in outer manifestation. We should never worship the manifestation. "God is Spirit, and those that worship Him must worship Him in spirit and in truth." First of all, the individual must recognize the Universal in himself—as an indwelling Presence; then will come the recognition of God



in everything, through all and above all. If we seek God anywhere outside of ourselves, we will not find Him. We must seek Him in our own lives first. We must begin at our individual center of consciousness. The more we realize our oneness with the universal Consciousness the nearer we get to the real center of life, and the more we try to locate that center in something else the further we get from God. We cannot see God and we cannot see beauty until we have both God and beauty developed in our own lives.

The one important thing is to bring our own lives into harmony with the law of God. When we do this we become endowed with a universal power that is working in and through us. We must see that omnipotence, omniscience, and omnipresence are in the very life of man, and thus we shall be able to manifest these qualities. As the knowledge of God's law becomes universal, a great force working in and through many minds becomes evident. Two or three persons gathered together can do more effective work if they are of one mind. Every good deed is accomplished through knowledge of the law of God and obedience thereto.

When we understand that there is just one way, and not many ways, to give a mental treatment, we will give all our treatments in that way, which is simply to realize that God is omnipresent, omniscient, and omnipotent. We have no power of our own; God is working within us to will and to do. Everything we do should express to some degree this power of God.



## THE TRUE HEALER.

BY SUSIE C. CLARK.

Even as "we have had fathers of the flesh who corrected us and we gave them reverence," so we have had *doctors* of the flesh, a noble army of grand souls, whose self-forgetting devotion to the alleviation of human suffering, whose untiring zeal and fidelity are beyond all praise, and ensure our grateful remembrance, appreciation and reverence. God bless all worthy physicians, every-



where. The world still has need of them. Their work is by no means ended.

But that their own methods of treating disease are undergoing great changes, all must admit. Medicine remains a conjecture and a menace; it never has, never can become an exact science. The use of drugs is being steadily diminished year after year. As the race slowly outgrows its dense materiality and becomes more spiritualized in thought, in life, in ideal; as man gradually realizes that he is a spirit and not a handful of dust merely, he regains his birthright to perfect health, lives no longer exclusively in his body on the plane of physical consciousness, and hence is ill no more. Or, if his emancipation is but partially accomplished and disorder occurs, he finds the cause of any physical imperfection not in the clay alone, but on the plane of spirit where it belongs; finds it as the result of his limited grasp of the potencies of spirit, and he seeks relief and freedom in the realm of spirit rather than on the plane of its physical effect.

If his vibrations are lowered in tone and velocity, a spiritual tuner is needed to raise the tone of this delicate instrument, this harp of a thousand strings of which he is master, or should be, to concert pitch. How true and clear and fine then must be the tuner's tone, how accurate and high the quality of his vibrations, how strong, unswerving his hold upon the right pitch, to be able to lift such discordant soul into perfect accord with the rhythm of Infinite harmony.

It follows, then, to meet these finer needs, that the doctor of the present age must be of a different order than the doctor of the past; must be the fruit of something more than the curriculum of a college, of clinic or hospital experience, a training whose best results must remain on the plane of alleviation. It does not presume, it might laugh the idea to scorn, to insure the patient against future attack, to lift him above disease forever, or to educate him in the fundamental principles of a Truth which maketh free from all painful bondage of the flesh. This is the task of the practitioner of the present and of the future. The field is open for such beneficent service, is white for the harvest. What then are the necessary qualifications for the true healer of to-day? In what school must he be trained, and what master can confer his diploma?

First, let it be understood that true healing *never can be taught*, any more than an entrance ticket can be purchased for the kingdom of heaven. Classes innumerable can be formed, as there should be, in the science of healing under its various names, whose worthy leaders can render incalculable service to their pupils in the revealment of spiritual truth, in portrayal of spiritual laws, thus quickening strong incentive toward the unfoldment of the rich possibilities of the student's own being. Such instructor can furnish formulæ whose use, through the laws of telepathy, is believed efficacious in meeting certain forms of disorder. Mental affirmations can be rehearsed, therapeutic suggestions given, all wise and helpful thought action can be freely imparted and encouraged, and yet the realm of true healing remain untouched, the potent, deathless fire of the spirit be still unlighted.

Verily, as Paul said, there are "gifts of healing." These gifts can be cultivated, but not bestowed, through finite agency. The power to triumph over all material conditions is an innate property of a strong soul, which reaches, quickens, and inspires the fainting soul of the patient, bidding it "arise and put on its strength," a far greater service than to "change the thought." When soul-realization dawns, our thoughts will shape themselves accordingly. "As a man thinketh," indeed, "so is he." But as he feels and realizes in spirit, thus will he think. Note the distinction in the text quoted—"as a man thinketh in his *heart*," for to think with the head is not vital thinking, does not bring soul-consciousness.

There is but one healing power in the universe, one Source of Life, Health and Harmony, by whatever name it is known. It is only by conscious union with this Power, the same at-one-ment Jesus felt when he uttered that immortal statement, "I and my Father are one," that the embodied soul becomes a co-worker with Omnipotence, a veritable creator of new conditions. Anything that comes between to disturb this voiceless, effortless union must annul the transmitting power. Especially does the agitation of vigorous mental action destroy receptivity to this Divine influx, dim spiritual vision and retard the descent of the Spirit. It is after the tempest and whirlwind of mental action are past that the still small voice is heard in the soul. When healing has been accomplished (as it has) through mental affirmations, or the repeti-

that is formula—even when it is a seven-barreled formula, one gauged for every day of the week—such healing has often been wrought in spite of their use rather than *because* of it. The true healer is too closely enshrouded by the ineffable Presence, the voiceless Silence, to affirm, argue, deny, or focus on any Logos or statement of being. He is in touch with the Infinite Breath, inhales and exhales it. Inspiration brings more of power than mental concentration ever can.

Thus, then, is the first, most important qualification of the healer: a conscious, vital union with the Source, a soul so immovably anchored to Divinity that it *knows* it never can be ill or weary, because it is one with all the Strength in the universe, to have and to hold and freely exercise. It can never fail: never give out until God, the Primal Energy, does.

But all strong souls who have gained this at-one-ment and *live* it in even a partial degree (for it must be partial yet with us all or else progression is at an end), are not chosen to be healers. They should make their calling and election sure. The supreme gift of healing, like the gifts of art, sculpture, or music, is in its culmination, perhaps, rare. Yet all souls are created in the same image and likeness, each soul possesses every gift in the germ, even though this present experience may not be the time for the full expression of every possibility. Like all gifts, the healing power grows and waxes strong under cultivation, and yet the grandest work is often wrought under its first exercise. It is possible for the unlettered colored nurse to impart a strong healing force through the generic, magnetic quality of her organism, which thus enables her to serve as transmitter of psychic power, but such service would only relieve, perhaps, temporarily cure, but could not educate, or permanently emancipate the sufferer. For this divine work there must be illumination, a conscious mastery and vital oneness with all power.

Another qualification of great assistance, well nigh indispensable to the healer, is the possession of psychic attributes such as belong to the realm where his work lies—the clear-seeing eye, the psychometric sense that discerns and feels the soul of things, thus diagnosing spiritual needs as well as physical conditions. No amount of study or experience can take the place of this possi-

bility; can supplant this qualification in value. Moreover, the healer who thus really consciously lives in a world of spirit, wielding the forces of spirit, also enjoys a blessed, helpful companionship with the denizens of that sphere which is likewise of wonderful assistance. Why should he not, if truly living a spiritual life? We are told "He giveth His angels charge concerning thee," that "there are ministering spirits sent forth," even as there were to the Great Master in his labors of healing and teaching, as in His Gethsemanes. And that worker in any field of spiritual labor who gratefully recognizes and acknowledges such angelic co-operation and assistance (I mean right out loud, openly, not *sub rosa*, with bated breath, as if it were something to be ashamed of, or concealed), always does the strongest work. Others receive it in a greater or less degree, whether they recognize it or not. It is true that angelic beings hold no copyright on the ability to heal, they are not manufacturers of healing force, the same Source of power is as accessible to aspiring mortals as to them, but in union there is strength. The stream of water afforded by one faucet is greatly increased in volume by the combined outpour of several faucets in unison of action.

Another most essential healing requisite which this spiritual insight supplies, is the discernment in the patient's atmosphere of other invisible companionship; not angelic; not always either evil or wicked; sometimes kind and loving, but simply ignorant, feeling only earthly attachments and desires, which unlawful connection and companionship is, perhaps, the cause, or the accompaniment of three-fourths of human disorder at the present day. No less an authority than Professor Weir Mitchell, of Philadelphia, has admitted that many of the queer cases, the nervous wrecks brought to him can bear no other interpretation. This, assuredly, is a psychic age; the seen and unseen realms more closely blend; the grave has lost its terror. Death no longer separates. We still await communication with our sister planet, Mars, but are no longer debarred from social interchange in our native sphere, the realm where we now truly live. The field of psychical research is being stirred with such zeal and energy by earnest, conscientious investigators who are challenging the silence of the Beyond for answer to their searching queries, bidding the dwellers across the

threshold to give voice and utterance to this vast riddle of continuous life, that this imperative call sent out into the Unseen, attracts into our atmosphere inevitably those earth-bound waifs, inhabitants of the first sphere, or belt surrounding our planet, not always the most desirable visitants. Thus summoned here, with many who have never gone away, never have left the old familiar scenes of earth, they attach themselves to weak and negative human organisms, to minds as ignorant of psychic laws as their own (there is no protection in ignorance), with the result of depleted energy, broken poise, even complete bankruptcy and dissolution. These are cases which doctors of the flesh are puzzled to diagnose. Never was the need greater than now for the psychic healers, for those who, like the Nazarene, can also minister to these spirits in prison, emancipate and uplift them to pathways of progression. The true healer numbers his patients equally on both sides the veil, or his work is limited, does not run in the same groove with his Great Example.

Oh, what narrow horizon; what limited outlook often contents the human mind; how feeble its aspirations to grasp the vast riches of spiritual Truth, to fathom its depths and scale its wondrous heights! What a giant obstacle is this to the success and growth of teacher or healer, to be content with the puny measure of Truth he already holds, to find complete satisfaction in the tenets of his particular school, whatever its name or type, to be willing to remain thus creed-bound, to wear a straight-jacket when the soul cries out and longs for boundless freedom. Yearn on, oh fettered souls; aspire mightily upward, Godward; be not content with prescribed diet, hunger and thirst insatiably for more and yet more of Truth, burst your limitations, outgrow your label, however true and excellent it may be. Render no servile allegiance to teacher or book. Follow thou the star of Truth. Truth-seekers know no goal; it recedes as they advance; it is never reached, thank God. Then shall we pause in our upward course at one little mile-stone and rest content not to explore the shining vistas beyond?

There is no excuse for narrowness in the spiritual student, for prejudice, or inhospitality to any message of Truth, for all are parts of one stupendous whole, each phase a necessary piece of



the infinite mosaic. Neither should the life of the healer be narrow along practical lines; it should not become visionary or impractical. There have been workers who seemed to be sitting on a cloud with their feet hanging off, disconnected with *terra firma*. The true healer should be keenly alive on every plane, universal in his interests, broad, unexcepting in his loves; in touch with every issue of the day. Avoid narrowness even in well doing. Forget occasionally that you are a metaphysician, that your work may gain stronger, healthier poise thereby. Perhaps, after all, common sense is as necessary a qualification as any other for the healer, and it is not a universal commodity. A still rarer trait in its perfection is tact; a tact that never makes a mistake; a tactful, unobtrusive delicacy in probing human wounds where the lance is necessary, in educating the patient, not by instruction merely, but by educating or drawing forth the divine consciousness latent within him, uplifting him by potent example; by the contagion of the healer's true-hearted devotion, his overflowing enthusiasm in the cause of human freedom, by his spotless life, the life of the loyal disciple, the epistle sent forth by God to be known and read of all men; a letter of love to the world.

One other hindrance to success is the prominence of the personality which every healer should overcome; should obliterate in his work. As one has said, "I can of mine own self do nothing"; "the Father which dwelleth within me, He doeth the works." There should be no self assertion in the healer's mission; the dominance of the lower selfhood has no place in spiritual pathways, the power of the human will is not one with the healing power. It has its use. In mental therapeutics it is an agency of value, when the personal will is in harmony with the divine will. And the lack of an enlightened, active will in the patient is alone a common cause of prostration, which can often be overcome by the influx of an alien will which is strong, coercive, inspiring. But, though the patient may be thus restored for the time, he is not permanently healed.

Let every healer remember that the highest earthly path he can ever tread is to become a worthy *instrument to be used* by the one only Power that is, or ever can be. The selfhood, which is always a little too prominent, will then be more easily transcended,



it will not come between the Father and His child, as the hypnotist does. There will be less occasion also for self-elation, or personal congratulation over any cure, since *the healer never heals*, the patient regains his birthright; renews his own connection with the Infinite supply. The storage battery, the central dynamo, the God within, ascends his throne to retain henceforth unbroken possession thereof. The selfhood is more easily merged into Godhood when a ripened growth brings that humility which is always the stamp of greatness, proves the advancement of soul-unfoldment, has ever been an essential feature of the Christs and Buddhas of the race. Pride breaks polarity, destroys healing power, corrodes the fruit of the spirit.

The finite soul is forever one with the Over-Soul. It has not as yet attained unto the full consciousness of this grand possibility, but it presses onward, mounting one step after another of progression's ladder, *making* stepping stones of its dead lower selves; coming into gradual possession of its godlike powers, grasping and wielding them, one by one, as Omniscience shall direct. O the power of a life consecrated to this end, whose very presence, being an emanation of soul strength, must scatter healing balm as a flower, without effort, sheds its fragrancy; a life too broad, and high, and grand for selfishness, for self-seeking, self-choosing, self-aggrandizement. What heavy fetters are these for any soul to wear! How can it rise, expand and freely express itself thus weighted and pinioned? More than any other spiritual worker does the healer need to be unselfish, to be content, however great the sacrifice, to live no life of his own, lending himself only as an instrument to be used, to leave the attractive book unread, the enjoyable visit or drive relinquished; even the refreshing moments of silence omitted, if thereby he can live himself into other lives; if he can help his faltering brothers and sisters to live more grandly; to build on surer foundations than the shifting sands of earth provide, to rear an imperishable structure not bounded by mortal vision.

It is not any easier or more pleasant for a healer to lead a life of constant, rigid self-denial than for any other mortal. He may choose to wear a martyr's crown; he will not enjoy the martyrdom. Shall the disciple hope to be greater than the Master from

whose lips was wrung the cry: "My God, why hast thou forsaken me?" Let none enter the healer's path with the thought that it will be an easy way to make a living. For, with all the love, appreciation, and gratitude which often bless the healer's life so richly, it is still one of the hardest, most thankless fields of labor the aspirant for usefulness will ever find. If he seeks for pleasure, as the world counts pleasure, he will wait for it long, but happiness is not the proper aim of life. The true goal is service, the widest usefulness in the furrows of the world's great harvest field, and what field in greater need of laborers than that of bringing emancipation to human sufferers? Then yearn over them with a mighty, deathless love which forgets the fellowship of the world. Give up thy life if thou wouldst truly live. Relinquish personal pleasure, and lo! the angel of peace draws near to walk beside thee. Outgrow the personal self, and divinity unfolds its illumined features; the God within gains realization of at-onement with all power, all conquest, complete mastery, even to putting all things beneath its feet.

Seek ye first the kingdom, and all other things shall be added thereto. Live in the spirit; outgrow the mental plane, with its restrictive, personal activities; live as spirits should, gaining and realizing spiritual consciousness so unshakably that even the weight of the body—"the soul's shoe"—will not be felt, the plane of sensation will be so transcended that it only serves as a vehicle of use; is no longer a tyrant and enslaver. Then all physical bondage will be outgrown, all mental limitations broadened and overcome, even breath serve only as renewed aspiration and inspiration from the Highest, and existence become life, the free, unfettered, masterful life of the winged soul.



## THE GOOD OF EVIL.

BY BOLTON HALL.

I have often heard even Mental Scientists refer to the alleged illness of Mother Eddy with a certain covert satisfaction; yet, surely, if the Prophetess of Christian Science were to live forever, as some of her disciples expect, it would be

the most signal instance of the power of the mind, the very thing that we are trying to show forth.

The Christian Scientists are our allies, not our foes, they are scaling the same fortress of materialism that we are scaling, but they are as yet, perhaps, on lower rungs of the ladder. No other power was ever sent by God so strong to betray and destroy the organized church as the Christian Science taught by Mrs. Eddy. We should not join hands against her followers nor belittle the work they do.

Nor, in any case, does it behoove us to throw stones at those who fail to attain their ideals. I have had large opportunities of observing Mental Scientists and I know hardly one who is entirely exempt from disease; while everybody knows that some enjoy practical immunity who are not mental scientists. That is as it ought to be. If we had entire immunity from disease, we would have disastrously proved that we are not of one flesh with our brethren, and if we claimed immunity from all the evils of our fellows it would go far to show that our power was merely a form of hypnotism. We should not wish to be separated from our brethren.

The way of the highest spiritual progress is not in separation from our fellows, by ceasing to be acquainted with grief. Rather the contrary—our divine development consists in learning to take part in sorrow.

"I, Buddha, that wept with all men's tears,  
Whose heart was broken with a whole world's woe."

We are to be superior to and not out of the struggle.

It is the difference between being taken out of the world and keeping from the evil; here lies the characteristic difference between our doctrine and that of our brethren, the Christian Scientists, we do not "deny" the evil; we overcome evil with good. Ingersoll, that blind prophet, said that if he were to make the world he would make "health catching, instead of disease." We know that health is catching and that there could be no greater misfortune than that disease should not be catching too.

By disease and pain we have learned, and by disease and

pain we will continue to learn—we thank God for pain of body, torture of the mind and agony of soul—pains that are never ceasing, for when they end for ourselves, they begin on account of others. The child scorches its fingers with a match, the young man ruins his body with a fast life, the old man burns his soul with gold, and we cannot but grieve and pray, “Deliver us from the evil.” For it is not in the power of Omnipotence to deliver one alone. None can enter the Kingdom of Heaven by himself, for we are of one flesh and suffer for the sins of one another, just as much as for the sins of ourselves. For we share in the sins. Paul Tyner says “Even the daily reading of sensational accounts of crime and vice is like practicing the evil deeds.” But how can anyone avoid reading at least the headlines of those things? How can anyone shut his eyes to all the oppressions that are done under the sun? We cannot—no, the more we grow, the more perfectly we live the life of love, the more we feel the troubles of others, sensational or otherwise.

“ And all the woe, that moved him so,  
That He gave that bitter cry,  
The wild regrets and the bloody sweats,  
None knew so well as I, for He that lives  
more lives than one,  
More deaths than one must die.”

If Mental Science be used to deliver us from such sympathy, it will fail, in the end. Let us not be afraid to face the failures of Mental Science, Let us look at “things as they are”; our doctrine is true and where we find failures they are not failures of the truth, but of the application of it. There ought to be failures; the only surprising thing is that they are so few. For Mental Science power is a spiritual gift, for spiritual purposes, and if it be, as it so often is, perverted to lower purposes, it will fail. Let us not say only “My mind to me a kingdom is”; so it is, but if it is nothing more it is a kingdom of hell—to cultivate the power of the mind for the mere sake of its power over ourselves is self abuse; and that way madness lies.

What we look upon as the failures of Mental Science are really its greatest triumphs, for they show that its action re-

sults in good only when used for good. Here is one, perhaps, who has felt the power and is made whole and hugs himself for the great discovery he has made; but years go on, and age and disease again assert themselves. He refrains from medicines, yet he is disappointed, thinks that the power is limited or has worn out. The power is not limited—the limitation is in him and in his fellows. Using the power only for himself it fades, as it ought to fade. He has seen the Kingdom of Heaven and now God is teaching him, as he has taught us, slowly, through his pain, that for a little while we may ascend into the Mount of Olives, but that we must come down therefrom; that we also must be crucified, not for our own, but for the sins of our fellow men.

And we must be crucified willingly; for, if we are not, we shall be crucified unwillingly. Says Thomas à Kempis: "As long as it is grievous for thee to suffer, and thou desirest to escape, so long shall thou be ill at ease, and the desire of escaping tribulation shall follow thee everywhere. For there is one God and every man is his Prophet, joyfully, if willingly, otherwise with pain." If we will not suffer for the sins of others, we shall suffer for our own. It is not the design of God, (which is the nature of things) that any man should go to heaven alone.

We cannot establish a heaven about ourselves even by the aid of mental science, while the rest of the world is in hell; "who are we that we should differ from the kindly race of men?"

We are living at the expense of one another, living on the very blood of one another; we are well clothed, well educated and well fed at the cost of the nakedness, the ignorance, and the hunger of our brethren; and under the economic condition of which we are a part we cannot help this.

Carrol D. Wright, a government statistician, says that the average product of the American worker is \$1,360 a year, and his average wages \$242 a year—you and I live upon the difference, everything that we buy is an act of involuntary theft, and no amount of "affirming the good" or "denying



the evil" will release us from the evil while we live under these conditions.

There is a well-meaning society in New York, called the Consumers' League, which tries to better our relations to those upon whom we live, by refusing to buy sweat shop made goods and by patronizing only those stores that employ the higher priced help. If we refuse to buy sweat shop goods we will put the sweat shop workers entirely out of employment, so they will starve to death instead of merely being worked to death. For, suppose that there are a million cloaks made in New York City each year and that they cost, on an average, say ten dollars each. Now the people have only ten million dollars to spend on cloaks, and, if we pay higher wages so that the cloaks cost twenty dollars each, there will be only five hundred thousand cloaks sold and half the people will have to suffer cold for want of cloaks. That is all we gain by putting the sweat shop workers out of employment. Suppose then, we resolve to live as simply as possible, so as to participate as little as may be, in the robbery of the poor, why, we simply leave so many the more out of a job. Or, to take it from the side of the producer: Some years ago Detroit set the poor people to cultivate the vacant lots, lent them seed and instruction and they became self-supporting. The example was followed in other cities, so that many thousands of the poor were employed, who would otherwise have been idle—and—the farmers complain that our charity patches, where cost of production did not control price and where the producers are near their market, was reducing the prices of farm produce and making the farmer's hard lot still harder.

If we use our Mental Science to keep ourselves in a blissful state of oblivion to such horrors as these, we are like one who looks at the sky lest he should see the bodies upon which he steps and fills his nostrils with the scent of roses, to quench the smell of the blood that his feet squeeze out of the corpses upon which he treads.

If Mental Science is used for such a purpose as that it will fail and it ought to fail.



The power from Mental Science is a true miracle. Now, in the bible symbolism, for what was the power to work miracles given to the disciples? to violate the laws of Nature and escape the consequences? No, indeed! That would be to defy the law. To relieve themselves from pain and suffering? Not at all—the very use of the powers entailed upon them all sorts of physical and mental suffering. To relieve others, a sort of inexhaustible charity box, a pocket hospital and peripatetic operating room? Not in the least.

Anyone who knows anything either about charity or about economics knows that the more charity we give the more poor we have; that the more hospitals we have the more sick there are; that the more people we operate upon the more people need to be operated upon.

Jesus was the master Mental Scientist; he wrought his miracles, not by violation of the laws of Nature, but in fulfillment of those laws. We understand that He wrought His cures of the body by the power of mind. Was He delivered from pain, whose face was more marred than any man's?

The use of Mental Science is not to escape from pain—that is mere selfishness—but to teach us to recognize the use of pain and thereby become superior to it. Mental Science is a means to communicate God. It is a means by which we may show men that there is a Kingdom of Heaven and thereby create in them the desire of entering into it. It is a Mount of Olives to which we may retreat that we may get strength for daily crucifixion, not where we may hide from it. It is the hill from whence cometh our strength, but upon which we may not abide until we can take all men up to it with ourselves.

Latent in every soul lies God, awaiting birth and development in that soul. The Mental Scientist is an accoucheur of souls. He prepares the environment, where the soul can have its growth. He "fashions the birth of robes for them, who are just born, being dead"; dead to the interests of self and therefore one with God and man, and entered already into the communion of the Holy Ghost.

THE ATTITUDE OF THE CHURCH TOWARD THINGS  
NOT SEEN.

BY JOHN BROOKS LEAVITT.

In dealing with the phrase, "attitude of the Church," it is well to make sure at the outset that it is taken in the same sense by the reader as by the writer. It is in its broadest signification that I shall use the word *Church*—the mass of Christians, organized and unorganized, wherever found, whatever called. As thus defined it has no way of declaring itself, and so the phrase for my purpose stands for the attitude of its members, clerical and lay. Sheep follow the shepherd. Many laymen echo their minister. Therefore, it is with the position of the clergy toward metaphysical research that my remarks will have most to do. That their general bearing is as truth's trustees hostile to interference with a trust, as stewards of divine mysteries accountable for stewardship, as officers of a church militant contending for faith once for all delivered to the saints, with neither eye nor ear for anything else—this is well known. That it ought to be as truth's seekers also, ready to receive the additional revelations which Christ promised through the inspiration of the Holy Spirit, open-minded enough to investigate fresh phenomena, even though their environment be as humble and unprepossessing as that of the first Revealer and his fisher-folk, this is the proposition that I have set myself to maintain.

My choice of this theme is due to the curious contrast between profession and practice presented by the Church in regard to one of the most interesting movements of the Nineteenth Century. It accepts the New Testament miracles of healing, which rest on ancient testimony of witnesses whose cross-examination has not come down with their story, and rejects the tales of mental healing which are supported by modern evidence in the mouths of living witnesses who are able to stand the most rigid questioning. For two thousand years it has been professing faith in the teachings of Christ as to the efficacy of mental operations in the cure of bodily ills, but its practice has been to put faith in doctors and drugs. Multitudes of our fellow-citizens are at this moment per-

forming cures under a literal interpretation of Christ's language, and the Church refuses to investigate their works and reads them out of its holy courts as sinners. Is it consistent to reject as incredible testimony of the Nineteenth Century while accepting that of the first?

To discredit mental healing is indeed to be expected from those of the clergy who think that they need to use Christ's miracles of healing as proofs of his divinity. To admit that a mere man can by an operation of his mind so influence the mind of another as to cure that other's bodily disease would, in their judgment, destroy the force of their argument. They assume that assertion of the divinity of Christ implies denial of any divinity in man. In order, therefore, that they may continue to use the miracles of healing to prove the former, they will not even look into occurrences that on their logic might be an argument for the latter. They easily get rid of the inconvenient fact that the New Testament is filled with accounts of men doing those things by the assertion that those men were specially empowered by Christ, and the power died with them. Fiat miracles are now in as much disesteem among theologians as fiat money among financiers; and the modern school holds that Christ worked his miracles in accordance with, rather than in defiance of, law. But new and old alike agree in maintaining that the power, however exercised, did not survive the early Christians. When confronted by the last reported saying of Christ, that among the signs which should follow them that believe was that of healing the sick without the aid of drugs, the old school claim that Christ only referred to the believers of that age; and the new say the passage is a forgery. When asked for reasons why the power should have been limited in time and person, and to explain what Christ meant when on a prior occasion he implied its existence in men who did not follow him, they can think of no better answer than the suggestion that the questioner is a reviler whose lack of faith renders any reply needless, or a simpleton whose credulity makes it useless.

Let it not be thought that it is my intention in this paper to put forth any plea in favor of Spiritual Science. I am merely calling attention to the desirability of consistency in metaphysical research. My reading of history, my intercourse with my fellow-

men, and my communion with myself have forced upon me the chastening conviction that it is we who profess and call ourselves Christians, we ourselves, who are the most unblushing violators of the Christian law of liberty of thought and action as formulated by St. Paul in the fourteenth chapter of Romans. It is a familiar principle that, in making a generalization, one may not ignore a single fact in his collection of data. I have heard parsons in my own branch of the Catholic Church point to its marvelous growth during the Nineteenth Century as evidence that Almighty God is behind its progress. So be it. But when I find that in the last two decades of the same century the believers in Spiritual Science, professing to heal in His name, have so increased as to outnumber the Episcopalians two to one, and hear the same divines denounce them as unchristian, then, as a man who wishes to be both candid and logical, I ask myself, What is the value of that kind of reasoning? If parson argues the favor of God in his own case, why deny it to his neighbor? Hence it is that I appeal for fair treatment of persons with whom we may not always agree, and for open-mindedness as to facts that may overturn some of our pet theologies. Above all, in affairs of such vital importance let not the officers of our churches emulate the indifference of the Roman deputy, before whom St. Paul was haled for troubling the people about spiritual matters, and of whom this statement has come down, "Gallio cared for none of these things."

St. Paul's division of all things into those that are seen and those that are not seen is peculiarly apt for my purpose, because the line is so drawn that the objects of a church and of a metaphysical society are found on the same side. He tells us that those that are seen are temporal and those that are not seen are eternal. It would seem to follow that matter is the result of mental causation. No building, however imposing, no painting, however beautiful, can come into visible form without having first existed in the mind of its human Creator. Does it not fairly flow that the universe must have been in Eternal Mind prior to its material manifestation? But, says some scientist, do you accept evolution; and if so, how can you postulate the preëxistence in an unseen Mind of seen things that are constantly changing? My answer may be given in the felicitous words of David: "Thine

eyes did see my substance yet being imperfect, and in Thy book were all my members written, which day by day were fashioned when as yet there was none of them." Did not that ancient poet have at least a glimmering of mental causation and material evolution?

The Church and metaphysical associations being found on the same side of the St. Paul's line, we are next to inquire as to any subdivision that may separate them. Is religion merely a branch of metaphysics? Is there a soul as well as a mind? The Church claims that there is. It may well be that science will some day teach us that the human soul is an evolution from the human mind, as the latter from the body. Perhaps the popular criticism of the intensely selfish man, that he is like a corporation in not having any soul, may turn out, after all, to be a scientific, rather than a rhetorical, use of language. Is not the hypothesis of a gradual development of soul in the individual maintainable? May it not account for certain inward experiences and outward phenomena? Self-control, self-denial, the dwelling of the mind on spiritual things, the constant exercise of particular incipient mental muscles and organs, so to speak, may develop a soul in one man; whereas self-indulgence, the direction of the mind upon material delights, the use of a different set of mentalities and neglect of the former, may stifle a soul-germ in another man. Be this as it may, let us assume the existence of soul, and we then have a line of demarcation between the Church and such societies. The former has to do with the unseen things pertaining to the soul; the latter with those of the mind. This may not be a scientific division, but its convenience will excuse any inaccuracy.

What should be the attitude of the Church toward revelation, or discovery if you will, in each domain?

The most striking feature of the position of ecclesiastics toward revelation in religion is their assumption of a strange major premise. They take it for granted that all the faith was once delivered to the saints two thousand years ago. They, therefore, deduce a duty to contend for it in the spirit of the closing words of St. John's rhapsody; that if any man shall add unto the things of that book God shall add unto him terrible plagues, and if any man shall take away from the words of that book God shall take



away his part out of the book of life. It is not at all unlikely that this anathema was at first merely a marginal note by some fiery annotator of an Athanasian turn of mind, and in some way crept into the text. But, even if it were really written by the beloved disciple, it is limited by him to that one book. The theologians, however, added unto the book of Revelations other writings, worked out from all a complete system of theology without any hiatus, and applied the curse to their own product. They have thereby made theology rigid rather than pliant, a cast-iron bed for all ages to rest upon, a set of armor in which the Church must always fight the Philistines, whether it fits a particular generation or not. They hold that theology is an exact science, and they ignore Christ's own statement as to partial, and his promise as to future, revelation.

What is the cause of this frame of mind, which prevents progress in theology, and which has lost for the clergy their one-time proud position as leaders of the world's thought? Let us seek it.

A distinguished Episcopal bishop, in a current paper on "The Decay of the Pulpit," gives us a clue. He admits the decay and ascribes it to forgetfulness on the part of the clergy that they are messengers sent to bear news—to tell a message from God to man revealed by Christ. We may accept his definition of ministers as messengers without subscribing to all of his conclusions. Has a messenger any authority to construe his message? Must he not content himself with telling it, and let it speak for itself? A minister to a foreign court imparts the instructions of his home government, but he may not obscure or pervert them with constructions of his own. Inability on his part to understand them gives him no warrant to bind others by his interpretation. Christ sent out his disciples as witnesses of what they had seen and heard. St. Peter in explicit words tells the purpose of the first ordination of a Christian minister—"to be a witness with us of His resurrection." There you have the function. He is to be a truth-teller to them that come after. No power as truth-interpreter was ever given to him. It must be conceded that the telling of a thing does to some extent involve its interpretation. It is difficult to draw the line. It was once successfully done in that matchless combination of statement of facts with the minimum of interpretation, the



Apostles' Creed, which I am glad to know is the only test of belief imposed upon the laymen of the Episcopal Church. In the Westminster Confession, the Thirty-nine Articles, the Athanasian Creed, and similar deliverances, and in their treatises, the theologians have drawn the line as if they had supreme authority over their message to construe it as they would. They have forgotten their function as truth-tellers in their desire to be truth-interpreters. So they have come sincerely to believe that the revelation once delivered was full and final, and that they are its exclusive trustees. Hence there can be no progress in theology, the first century has a mortgage on the nineteenth, and they must keep their eyes in the back of their heads. No wonder that they stumble! The Protestant clergy have never been a whit behind their Roman Catholic brethren in upholding this prerogative. The only difference between them is, that the latter assert the infallibility of a Pope elected by themselves, and the former insist on the infallibility of a book selected by themselves. The dissensions between theologians may trouble the rest of the world and result in the rejection of revelation altogether, but it does not worry them. Does not each of them know that he holds the truth, and that every one who differs from him is in the wrong?

This mania for interpretation broke out in the Church among the very first ministers after those who had seen the Lord. The men who had been with Christ were inartificial, uneducated. They used simple words to convey simple ideas. They were witnesses pure and simple. St. Paul was a product of the schools, delighting in complexity. To his calling as missionary he added that of theologian. He was, indeed, the first theologian, and has much to answer for. He propounded many things that simple-minded St. Peter complains were "hard to be understood." He found the religion of Christ a plain story of fact and clear teaching as to conduct, which the humblest folk could understand. He left it a subtle body of theology, which the profoundest minds have been debating ever since. Wherever he was the missionary, burning to tell his message, he did it with such power that even now men are moved by the written page. Wherever he was the theologian, he was so acute, so full of refinements, antithesis, play upon words, forced similes—in short, so confusing—that we do not wonder

that a young man during one of his long preachments was overcome with sleep, fell out of a window, and was taken up for dead. There is a deal of humor in the Bible if we will not shut our eyes to it, and there was probably a quiet smile on St. Luke's face while penning that tale. No doubt on their journeyings he had often rallied the preacher on the unusual results of his discourse that night. Such disquisitions may have sent Eutychus to sleep, but they also sent the Christian Church along a path of debate, never ending, often acrimonious, sometimes a path of blood.

St. Paul, great as he was, and entitled to our reverence as one inspired, was not infallible. His own writings convict him of error. His claims of inspiration for some of his utterances have been disproved by time. But his successors, instead of avoiding, have repeated his mistakes, substituted subtlety for simplicity, theology for religion, truth-interpreting for truth-telling. Is it too much to say that so long as they continue to put the refinements of St. Paul upon the same level of authority as the sayings of the Master, just so long will they have cause to mourn that their influence decreases in proportion as general discernment increases?

We are next to consider the attitude of the Church toward the unseen things in the realm of metaphysics. Surely here, whatever may be the rights of the theologians in their own domain, they should demean themselves as co-seekers after truth. Surely they have no divine prerogative here. Would it not be well for them in those matters at least to discard that frame of mind which predisposes them to measure every new theory by theological standards? That is the rock on which they have always been wrecked. In the warfare ever waged between science and theology, the latter is always worsted. The latest case is Evolution, once bitterly opposed by the clerics as against the Bible, and now being slowly accepted as in harmony with it and even dimly taught by it.

A new subject has loomed up of late, in regard to which they must take a position—Spiritual Science. I use this term rather than *Christian Science*, because the latter has come to be popularly known as the badge of a particular cult, and because the former is more comprehensive. I am not unmindful

that, if it is a correct term, it does not fall under the head which we have reached. But it is not my intention to go into the broader and more important question, whether the new Spiritual Science is not really the old religion taught by Christ stripped of theological encrustation. I shall limit my few remaining remarks to one of its practical applications—healing disease. As that is sometimes called mental therapeutics, we may properly discuss it at this stage of our inquiry.

Time and again distinguished divines dismiss the subject with the flippant quip that it is unchristian and unscientific. Did it never occur to them that in so doing they may lay themselves open to the same charge? Let us see. Within the last twenty years cures in mental therapeutics have been performed to such an extent that they overthrow denial and challenge explanation. The evidence in their favor as facts is much stronger than that of the miracles of healing in the New Testament. One cannot talk with any person without hearing of a relative or friend or acquaintance who has been cured or benefited by mental treatment. The theory of coincidence breaks down. Said a woman of reflective turn of mind in my hearing not long ago, "How many coincidences must there be to disprove the theory?" Countless afflicted ones, like the woman in the Bible, who had spent her substance on physicians and grew no better but rather worse have gone to mental healers and returned cured. When the theologians charge the healer with being a sinner, the answer comes like that of the blind man to the Pharisees: whether she be a sinner I know not; one thing I know—whereas I was ill, now I am well. When the questioners, refusing the evidence, repeat their queries over and over again, and the healed ventures to suggest that perhaps the healer has become possessed of some knowledge of divine law which they would do well to study, the scornful reply is made as of old, Thyself was born in sin—dost thou teach us? And they cast him out.

Is not this conduct of Christian ministers passing strange? Have they not taken to heart the story of the disciples forbidding an outsider from casting out devils in Christ's name, because, as they reported to him with eager zeal, "he follow-

eth not us?" Have they forgotten how, instead of commending for fidelity, he rebuked his followers for bigotry? Have they never noticed that he did so in words that distinctly imply the power of others than himself and his disciples to work cures?

It will emphasize my point to state a legal opinion of a friend of mine given a few years ago to a mental healer upon the question whether the latter came under the public health law. An indictment, said he, for practising mental healing without a doctor's license would not hold; there is no law against thinking, nor any that requires a physician to be called in to attend a sick person, except in the case of children; adults cannot be compelled to employ doctors or swallow drugs; the fate that sooner or later overtakes every doctor—a patient dying on his hands—may befall you, but you need not fear an indictment as much as a doctor; he can be prosecuted for negligence in prescribing the wrong drug, and the books are full of cases against physicians for malpractice; no Grand Jury can lawfully indict you for thinking or praying; if, however, one should do so, no petit jury could convict you without subverting the principles of the Christian religion as set forth in the very book on which they had been sworn a true verdict to give; if the doctors or ministers are fanatical enough to pursue you, I should defend you by subpoenaing leading clergymen as expert witnesses, and out of their own mouths force the opinion that the Bible, on which they also had been sworn, teaches that healing of the body can be done by mental operations.

The lawyer was right. The theologian who affirms cures in the first century and denies them in the nineteenth is guilty of flagrant inconsistency.

It must be conceded that little is known about the laws governing the operation of mental forces, or thought-waves, to use a recent term. That is a reason, not for denial, but for investigation. Our learned doctors, medical and clerical, would do better if they would condescend to study mental cures, instead of being quick to decry simple folk who suppose that Christ did say and did mean that those who

believed on him should have power to heal the sick. Whether he cured by fiat or by law is not made very clear in the Bible. There are two passages, however, which trouble the clergy greatly. You never hear any sermons on them. The theologians would rejoice if the verses were not there, for they prove that Christ's power was limited. St. Mark says: "And he could there do no mighty work, save that he laid hands on a few sick folk and healed them." St. Matthew tells us that this was because of the unbelief of the people in that region. If the thought forces of the second person of the Trinity were powerless in the hostile atmosphere of unbelieving Jews, it is not strange that those of the humble healer of to-day are hampered by an environment of unbelieving Christians.

O foolish theologians, who hath bewitched you, that ye should not obey the truth before whose eyes facts are set? Have ye suffered so many things in vain? He that ministereth to you the spirit and worketh miracles of healing among you—doeth he it by the aid of your theologies, or by the having of faith in principles taught by Christ and discarded by you? It is prevalent speech among laymen that your subtleties and refinements, your perversions and pretensions, have done more harm to your Master's cause than all the open antagonism of skeptic and agnostic. "I thank thee, O Father," said He, "that thou hast hid these things from the wise and prudent, and revealed them unto babes." Can you not see, O ye spiritual leaders, that, if our religion is true, the Church has everything to gain and nothing to fear from the efforts of those who are seeking to cast out sickness in His name, even though they follow not us?

Perhaps they once were followers of the Church and left its ranks because they thought, however mistakenly, that it was not following Christ. Perhaps they did not find that it ministered to their spiritual needs. Mayhap they felt that some of its gardeners were spending too much time in the cultivation of the tree of Institutionalism, to the neglect of the tree of Life.

Cease your practise of lighting religious candles and put-



ting them under theological bushels; hold to your errand of truth-telling; give up your claim of truth-interpreter; take the rôle of truth-seeker. Then may you be able to actualize, in a returning influence over men, the mighty mental and spiritual forces wrapped up in that inspired deliverance of St. Paul—"God hath not given us the spirit of fear, but of power, of love, and of a sound mind."



## THE NEW EDUCATION.

BY REV. HELEN VAN-ANDERSON.

Nearly seventy-five years ago Frederic Froebel made a great statement. He said: "The destiny of man as a rational being, is to become conscious of the Divine essence and to reveal it in his life." "And this," he added, "is the goal of education."

This divine essence, variously known as the spirit, soul, divine self or spiritual being, is in truth the seed of Divinity, with which every human being is endowed. In it lies the germ of all intelligence, qualities and powers inherent in the omnipotent source.

As every seed in the natural world under the right conditions expands and develops according to the law of its unfoldment until it bursts into flower, so this divine essence or spiritual seed, under the right conditions bursts into the full glory of a perfect flower, the flower of a divine humanity. Then, and not till then, is the earth destiny of the divine seed fulfilled.

But what are the conditions by which may be educed, or drawn from the soul, its wonderful secrets, whereby mind, body and life shall portray the image and manifest the power of the heavenly Perfect?

To insure the best development for the seed that is put into the earth, all obstructions must be removed. The light, air, rain and dew must do their part for the tiny thing hidden in the ground.

Note the analogy between the natural and the spiritual.

The soul in the midst of bodily conditions and material environment needs all obstructions removed—such obstructions as ignorance, fear, hopelessness or doubt, needs all personal limitations set aside, needs above all the spiritual light, air, rain and dew, and these are fitly represented by such words as love, freedom, experience, power.

Given the love that trusts, provides and protects, the freedom that permits individual choice; the experience that wisely teaches and corrects; the sweet sympathy that incites courage or gives comfort, what soul would not grow and bloom and fruit?

Clearly the master teacher Froebel voices and illustrates the relation between the outer and the inner life. He says, "To make the internal external and the external internal; to find the unity of both, is the general external form in which man's destiny is expressed." And this discovery and blending of the two are begun in the earliest days of the child's life, through its own observations, experiment and play. Every one of the plays so beautifully interpreted by Froebel in his wonderful book on the Mother Play, teaches a significant relation to the child's unfolding intellectual, moral and spiritual life. The games, exercises, songs and occupations of the kindergarten all have the direct object of teaching the child the relation and unity between the world outside and the world within himself. So much for the already established and fast increasing schools based on the true principle of education. But what, according to this interpretation of education, of the application of these truths to the men and women who have had no advantage of home or school training, who have had no insight into the hard lessons of the school of life?

Ah, here is where the new method is most marked and truly beneficent in its results.

Take for example the one who may have had the highest intellectual training a college education can give, yet has been buffeted and beaten by the storms of adversity, sickness or despair. He believes himself the victim of ill luck, the malific stars or an iron handed and relentless fate. He

has lost hope. He sees himself carried resistlessly forward on the tide of misfortune. He is cut off, he thinks, set apart from all that is good, powerful or munificent.

To such a one give the first lesson in the book of spiritual truth. Tell him that he is spirit, that as such he cannot be separated from the universal divine Spirit, any more than a ray of light can be separated from the source of all light. Tell him of the opulence, the power, the magnificent variety of gifts, the infinite resources in his own soul, which he possesses *because* of his oneness with *the* Spirit, the encircling Unity, which includes all diversity. Tell him that his mind is the mediator between the universal and particular, the instrument of consciousness, by which he is to measure, enlarge and glorify his privilege of life. Tell him that his body is the magnificent instrument formed and fashioned to express the power, the fulness and beauty of the soul.

Tell him that the very longing for a larger, fuller life is the promise of its possible attainment. Tell him to keep constantly in heart and mind the truth of the spirit; viz., that as spirit, he is *now* and *always* connected with the universal Good; that as he breathes the air with every breath into his physical being, he also breathes the breath of life into his spiritual being. Mark the effect of such instruction. See the dawn of a new hope come into his eyes, the return of confidence and vigor of health. See the elasticity of his step, the dignity of his carriage, the beaming joy animating his whole being.

As he goes on, note how he is electrified and inspired to apply all that he learns, in his thought and daily experience. He feels himself no longer the creeping, cringing, hollow-eyed creature of earth, the slave of circumstances, but God's hero, going forth "conquering and to conquer." No laggard excuses, no slothful indifference, no waste of opportunities signals this one awakened to the value of this education. He quickly learns to identify his consciousness with the divine essence; he perceives and feels the unity of truth, life, wisdom and love. He realizes what Paul declared, that: "in God we

live, are moved, and have our being," or what the philosopher Kant and his disciples, centuries later affirmed, "Omnipresent mind lies extended all around and about itself."

With this insight, which in time becomes an overwhelming conviction, he realizes that to the soul there is no limit of power or wisdom or resource, no inexorable realm of truth, no impregnable fortress of knowledge, no final goal of attainment—that education is a never-ceasing process—a continuous expansion and operation of infinite intelligence, power and love, seeking expression through the character and conduct of life, as well as the harmony, beauty and health of the body.

And to all those who persevere in this educating of the Perfect, there follows the unlimited hope, the far-reaching vision, the spontaneous activity, that make all the years of life to lead from joy to joy, so that—

"Neither evil tongues, rash judgments  
Nor the sneers of selfish men,  
Shall e'er prevail against them  
Nor disturb their cheerful, thoughtful faith  
That all which they behold, is full of blessings."

With heart full of the beauty of holiness, his mind teeming with wisdom, his body strong limbed and splendidly healthy, is not this one educated from within and cultured from without, a worthy type of the mankind to whom God gave the "earth and all the fulness thereof?"

With his expansive view and understanding of life, his mastery of self and cultivation of soul, has not this one that rare faculty which in every way fits him to be a leader, an inspirer of men?

As a parent or teacher of children such a one is unsurpassed, for he has the true sympathy born of conscious kinship, the charming tact which enables him to clothe the profoundest truths in the simplest language.

His constant effort to so culture the unfolding consciousness that it shall present its own activities in spontaneous outflow, is richly rewarded because in his vocabulary there are few "can'ts," "shall nots," or "don'ts," while, on the contrary, there is a delightful abundance of "wills," "cans," and joyous "dos," which con-

tinually bring forth new efforts and fresh enthusiasm from the children. This teacher's cunning art of awakening curiosity and absorbing interest in the minds of his little flock is due largely to the stories, games and natural objects which, according to his interpretation, constantly suggest the qualities and virtues hidden in the soul of each individual child.

But it is not alone the vocation of teacher that calls forth the expression of the highest. When once that fine subtlety of the soul which Cardinal Newman calls the "illative sense" is awakened, it actuates both mind and body to know and do with God-like accuracy from the utterance of prophecy or the writing of books to the making of stitches, or the playing of billiards.

With his pure mind open to the sea of Original Thought, his hands eager to execute the mind's commissions, why may not the faithful student astound the world with scientific discoveries wrought because of his keen insight into the "eternal law that reigns in all things."

As a musician, why may he not thrill and stir the souls of men, even as his own is thrilled when first he hears the rhythmic beat and melody from unseen spheres; or as a philosopher who has sought and found a reason for the things that be, why may he not give a new and magic key to his fellows who also seek to know?

With his reverence for, and tender interest in, Mother Nature in all her moods and manifold phases, why may he not learn the secret message of the stars, the woods and fields with all their living denizens, or why, by his very sympathy and love for growing fields, may he not bring them to a rarer beauty of foliage and flower, a grander luxuriance of fruit?

Or as a maker of things to wear and use, why may he not become the most expert and ideal of all workmen because of his reverent recognition that brain and hands together set God's signet of creation upon everything they make?

But to attain, we must begin to live what we know, must begin *now*, each one wherever he or she may be, regardless of age, condition or occupation. We must begin to *be* our best selves. Let us listen to the stirring words of Carlyle:

"Be no longer a chaos, but a world, or even a worldkin. Produce, Produce. Were it but the pitifullest infinitesimal fraction of a product, produce



it in God's name! Out with it, then! Up! up! Whatsoever thy hands find to do, do it with thy whole might."

The doing brings the knowing as the knowing makes possible the doing.

There are among us scores of people who have seen practical results of this spiritual training and its results, if not in many, yet in comparatively many cases which prove the law.

We know men and women whose lives and conditions have been wholly changed through an understanding and practice of these truths, who though sick have become well, though discouraged and useless have become joyous, useful citizens in their communities, though unlearned in the lore of books have become wise in the knowledge of spiritual truth; though moral and social degenerates, have been changed into saintly characters. And knowing these things, we, as Christian Metaphysicians press on to the "mark of the high calling," our hearts burning to make known the gospel of the true education by which all humanity may find God, Freedom and Immortality.



## NON-RESISTANCE.

BY JOHN JAY CHAPMAN.

A dogma is a phrase that condenses much thought. It is a short way of stating a great truth, and is supposed to recall that truth to the mind. Like a talisman, it is to be repeated—Open Sesame—and some great mystery of life is unlocked. A dogma is like a key to a map, or a thread to a labyrinth. It is all that some man has brought back from a spiritual exaltation in which he has had a vision of how the world is made; and he repeats it and teaches it as a digest of his vision—a short and handy summary and elixir by which he, and as he thinks any one else, can go back into his exaltation and see truth. To him the words seem universally true; true at all times, and in any

aspect. Indeed, all experience, all thought, and all conduct seem to him to be made up of mere illustrations, proofs, and reminiscences of the dogma.

It is probable that all the dogmas were originally shots at the same truth; nets cast over the same truth; digests of the same vision. There is no other way of accounting for their power. If the doctrine of the Trinity signified no more than what I can see in it, it would never have been regarded as important. Unless the words "salvation by grace" had at one time stood for the most powerful conviction of the most holy minds, we should never have heard the phrase. Our nearest way to reach the meaning of such things is to guess that the dogmas are the dress our own thought might have worn had we lived in times when they arose. We must translate our best selves back into the past in order to understand the phrases.

Of course, these dogmas, like our own, are no sooner uttered than they change. Somebody traduces them, or expounds them, or founds a sect or a prosecution upon them. Then comes a new vision and a new digest. And so the controversy goes rolling down through the centuries, changing its form but not its substance. And it has rolled down to us, and we are asking the question, What is Truth? as eagerly, as sincerely, and as patiently as we may.

Truth is a state of mind. All of us have known it and have known the loss of it. We enter it unconsciously; we pass out of it before we are aware. It comes and goes like a searchlight from an unknown source. At one moment we see all things clearly; at the next we are fighting a fog. At one moment we are weak as rags; at the next we are in contact with some explaining power that courses through us, making us feel like electrical conductors, or the agents of universal Will. In the language of Christ, these latter feelings are moments of faith; and faith is one of the very few words that he used a great many times in just the same sense—as the name for a certain kind of experience. He did not define the word, but he seems to have given it a specific meaning.

The state of mind in which Christ lived is the truth he taught. How he reached that state of mind we do not know; how he main-

tained it, and what it is, he spent the last two years of his life in expressing. Whatever he was saying or doing, he was always conveying the same truth: the whole of it. It was never twice alike and yet it was always the same: even when he spoke very few words, as to Pilate, "Thou sayest it," or to Peter, "Feed my sheep;" or when he said nothing, and wrote on the ground. He expressed it not only because he could not help expressing it, but because he wished and strove to express it. His teaching, his parables, his sayings show that he spared no pains to think up illustrations and suggestions; he used every device of speech to make his thought carry.

Take his directest words: "Thou shalt love the Lord thy God"; "The kingdom of God is within you"; "Love your enemies." One might call these things descriptions of His own state of mind. Or take His philosophic remarks. They are not merely statements as to what truth is, but hints as to how it must be sought, how the state of mind can be entered into and in what it consists. "Whosoever shall lose his life shall preserve it." "That which cometh out of the mouth, this defileth a man." Or, more prosaically still, "If any man shall do His will, he shall know the doctrine." To this class belongs the expression, "Resist not evil."

The parables are little anecdotes that serve to remind the hearer of His own moments of tenderness and self-sacrifice. The Lost Sheep, the Prodigal Son, the Good Samaritan, the Repentant Sinner—these are illustrations of Christ's way of feeling toward human nature. They are less powerful than His words and acts, because no constructed thing has the power of a real thing. The reply of the Greek woman who besought Christ to cure her daughter, "Yes, Lord; yet the dogs under the table eat of the children's crumbs" is one of the most affecting things in the New Testament. It is more powerful than the Prodigal Son. But you will see that if the Prodigal's father had been a real father, and the Greek mother a personage in a parable, the power would have been the other way.

And so it is that Christ's most powerful means of conveying His thought was neither by His preaching nor by His parables, but by what He Himself said and did incidentally, which

expressed His doctrine because His state of feeling was His doctrine. The things Christ did by Himself and the words He said to Himself—these are Christianity; His washing the disciples' feet; "Forgive them, for they know not what they do"; His getting crucified.

I have recalled all these sayings and acts of Christ almost at random. They seem to me to be equivalent one to another as a thousand is equivalent to a thousand. They are all messages sent out by the same Man in the same state of feeling. If He had lived longer there would have been more of them. If you should summarize them all into a philosophy, and then reduce that philosophy to a phrase, you would have another dogma.

The reason I called this lecture "Non-Resistance," instead of using some more general religious title, was that I happened to be led into reexamining the meaning of Christ's sayings through His phrase, "Resist not evil; but overcome evil with good." It came about in the course of many struggles over practical reforms. I had not the smallest religious or theoretical bias in entering the field of politics. Here were certain actual cruelties, corruptions, injurious things done by particular men, in plain sight. They ought to be stopped.

The question is how to do it. First you go to the wrongdoers and beg them to stop, and they will not stop; then to the officials in authority over them, with the same result. "Remove those officials" is now your conclusion, and you go and join the party that keeps them in power; for you intend to induce that party to change them. You now engage in infinitely long, exhausting struggles with the elements of wickedness, which seem to be the real cause and support of those injuries which you are trying to stop. You make no headway; you find you are wasting force; you are fighting at a disadvantage; all your energies are exhausted in antagonism. It occurs to you to join the other party and induce it to advocate a positive good, whereby the people may be appealed to and the iniquities voted down. But your trouble here begins afresh, for it seems as hard to induce the "outs" to make a square attack on the evil as it is to get the "ins" to desist from doing the evil. Your struggle, your antagonism, your waste of energy continues. At last you leave the

"outs" and form a new party—a reform party of your own. Merciful heavens!—neither will this new party attack wickedness. Your mind, your thought, your time is still taken up in resisting the influences that your old enemies are bringing to bear upon your new friends.

I had got as far as this in the experience and had come to see plainly that there was somewhere a mistake in my method. It was a mistake to try to induce others to act. The thing to do was to act myself, alone and directly, without waiting for help. I should thus at least be able to do what I knew to be right; and perhaps this was the strongest appeal I could make to any one. The thing to do was to run candidates myself and ask the public to support good men. Then there occurred to me the injunction, "Resist not evil," and the phrase seemed to explain the experience.

What had I been doing all these years but wrangling over evil? I had a system that pitted me in a ring against certain agencies of corruption and led to unending antagonism. The phrase not only explained what was wrong with the whole system, but what was wrong with every human contact that occurred under it. The more you thought of it, the truer it seemed. It was not merely true of politics; it was true of all human intercourse. The politics of New York bore the same sort of relation to this truth that a kodak does to the laws of optics. Our politics was a mere illustration of it. The phrase seemed to explain everything either wrong or mistaken that I had ever done in my life. To meet selfishness with selfishness, anger with anger, irritation with irritation—that was the harm. But the saying was not exhausted yet. The phrase went over into physiology and showed how to cure a cramp in a muscle or stop a headache. It was true as religion, true as pathology, and true as to everything between them. I felt as a modern mathematician might feel who should find inscribed in an Egyptian temple a mathematical formula that not only included all he knew, but showed that all he knew was a mere stumbling comment on the ancient science.

What mind was it that walked the earth and put the sum of all wisdom into three words? By what process was it done?



The impersonal precision and calm of the statement give it the quality of geometry; yet it expresses nothing but human feeling. I suppose that Christ arrived at the remark by simple introspection. The impulse that He felt in Himself to oppose evil with evil—He puts His finger on that impulse as the crucial danger. There is in the phrase an extreme care, as if He were explaining a mechanism. He seems to be saying: "If you wish to open the door, you must lift the latch before you pull the handle. If you wish to do good, you must resist evil with good, not with evil."

It is the same with His other sayings. They are almost dry, they are so accurate. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"; the analysis of emotion could hardly be carried farther. "How hard it is for them that trust in riches to enter into the kingdom of God"; here is neither exaggeration nor epigram. "Thy faith hath made thee whole"; a statement of fact. "Knock and it shall be opened unto you": this is the summary of Christ's whole life down to the time His teaching began. He had knocked and it had been opened to Him. He had wished to make men better, and, inasmuch as He wished it harder than any one else before or since has wished it, He got farther than any one toward an understanding of how to do it. The effectiveness of His thought has been due to its coherence. He was able to draw the sky together over any subject till all the light fell on one point. Then He said what He saw. Every question was shown to break up into the same crystals if subjected to the same pressure. Nor does His influence upon the world present any anomaly. It is entirely due to ordinary causes. Every man's influence depends upon the depth of his will; for this determines his power of concentration. The controlled force that could contract Christ's own mind to so small a focus brings down to the same focus other minds of less coherence. This is will; this is leadership; this is power.

In spite of His will, however, there were plenty of things that Christ Himself could not do, as, for instance, change the world at once, or change it at all except through the slow process of personal influence. He could not heal those who had no faith, or find His followers except by going into the highways

and hedges after them. His whole life is as valuable in showing what cannot be done as in showing what can be done. If you love your fellow-men and wish to benefit them, you will find that the ways in which it is possible to do this are not many. You can do harm in many ways, good only in one.

The world is full of people who want to do good, and men are constantly rediscovering Christ. This intelligence, superior to our own, possesses and utilizes us. There is always more danger of His influence being perverted than of its dying out; for as men begin to discover the scope and horizon of His thought they are tempted to becloud it with commentary. They wish to say what He meant, whereas He has said it Himself. We think to explain something whose value is that it explains us. If we understood Him, very likely we should say nothing.

The mistake Christians make is that they strive to follow Christ as a gnat follows a candle. No man ought to follow Christ in this way. A man ought to follow truth, and when he does this he will find that, as he gropes his way through life, most of the light that falls on the path in front of him, and moves as he moves, comes from the mind of Christ. But if one is to learn from that mind one must take it as a lens through which to view truth—not as truth itself. We do not look at a lens, but through it.

There are moments in each of our lives when all the things that Christ said seem clear, sensible, relevant. The use of His sayings is to remind us of these moments and carry us back into them. The danger of His sayings is lest we rely upon them as final truth. They are no more truth than the chemical equivalents of food are food, or than certain symbols of dynamics are the power of Niagara. At those moments when the real Niagara is upon us we must keep our minds bent on how to do good to our fellow-men—not the partial good of material benevolence, but the highest good we know. The thoughts and habits we thus form and work out, painfully plotting over them, revising, renewing, remodeling them, become our personal church. This is our own religion; this is our clue to truth; this is the avenue through which we may pass back to truth and possess it. No other cord will hold except the one a man has woven himself.

No other key will serve except the one a man has forged himself.

Christ was able to hold a prism perfectly still in His hand, so as to dissolve a ray of light into its elements. Every time He spoke He split open humanity as a man might crack a nut and show the kernel. The force of human feeling behind these sayings can be measured only by their accomplishments. They have been rearranging and overturning human society ever since. By the most unlikely means of quiet demonstration in word and deed, He unlocked this gigantic power. The bare fragments of His talk open the sluices in our minds—they overwhelm and recreate. That was His method. The truth, which He conveyed with such metaphysical accuracy, lives now in the living. Very likely we cannot express it in dogmas; for such intellect as it takes to utter a dogma is not in us. But we need have no fear for our power of expressing it. It is enough for us to see truth; for if we see it, everything we do will express it.



## PEACE.

BY GEORGINA I. S. ANDREWS.

The Star of Bethlehem has shed its radiance down through the centuries for nearly two thousand years! From the far East it led the first Wise Watchers to the place where the young child lay, their hearts filled with a mighty hope that the new and better age so long and so patiently looked for was about to be ushered in at last. As the shepherds abode in the fields by night watching their flocks, there appeared to them an angel of the Lord, while the glory of the Lord shone round about them. And the angel said unto them, "Behold, I bring you good tidings of great joy which shall be to all the people."

In this wise was announced the birth of the Prince of Peace. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth Peace, Good Will toward men!"

This was the glad New Song sung by the angel visitants who revealed themselves to the patient watchers by night in the hill country of Judea and then gradually vanished from their sight again, singing as they went, "Peace, Good Will to men."

In the New Testament history this *apparently* supernatural occurrence is related in the most matter-of-fact manner. The plain statement of the case recorded there has been taken seriously ever since by followers of the Lord Christ. It has been, and is, believed implicitly by myriads of people who, outside the story of the Saviour's birth, and various circumstances connected with his sojourn upon earth, stoutly deny all belief in the supernatural.

Well indeed has it been for the world of humanity that this glimpse into other spheres with all the possibilities that it implies for the children of earth has been accepted so unquestioningly. Into the very warp and woof of the wondrous story of the coming of the Christ is wrought clear and unmistakable evidences of the possession, by some at least, of finer senses than those with which the average human being is endowed even yet. Furthermore, the heavens were opened and the radiant dwellers in the ambient ether near at hand were revealed as actual messengers from more heavenly spheres, bringing to earth the new glad message; the keynote of a new age sounded for the first time upon the listening ear of man. "Peace, Good Will," they sang, and the air was filled with heavenly harmony and Divine light.

The human family *grows* wondrously slowly in the things that make for its best good. But that is because its ultimate destiny is the attainment of God-like power. That is because it will one day, in God's own time, show forth the thought of God concerning it, which Thought of God, which Ideal for Humanity, is that the human soul shall be universal in its tenderness, instinct with Divine compassion for *all* God's creatures, filled with a breadth and largeness of Love so infinite that it shall easily and naturally encompass all God's Universe.

"He made of one (blood) every nation of men to dwell on all the face of the earth." We are all one in Him, hence the injunction, "Be kindly affectioned one to another with brotherly

love; in honor preferring one another." So then let us, even now, follow after things that make for peace and things whereby we may edify one another.

The Law of Evolution is so mighty a law in its working that it carries the individual, the family, the race, the planet, the Universe itself forward so very slowly, so very majestically, as to be almost imperceptible to the traveller through earthly life. Truly there is no hurry in God's law. To know *how* to wait is God-like. To let patience have her *perfect* work is God's plan, a plan which is unfolding in all creation so slowly that it takes hundreds, yea, thousands of years for the seed of a new idea to take root and develop upon earth. The Almighty plan is to drop a seed here and there through the centuries and then leave it to develop through other centuries. When it comes to that mightiest of all mighty things—the evolution of the human soul—ages upon ages and æons of ages are consumed in the process. Year gives place to year, century gives place to century, age gives place to age, cycle gives place to cycle and still the colossal work of building up the Temple of Humanity goes on within the soul of each child of earth.

Men may come and men may go, nations may come and nations may go, but still the wondrous work goes on and the nation that shall finally persist upon earth is the nation that shall build its bulwarks upon Freedom, upon Equality, upon Universality, upon Peace, upon Good Will to men. No nation in this cycle of the world's history has ever stood out so clearly upon the horizon of Time for a great principle as has the American nation. For more than one hundred years Freedom has been the inspiring clarion call of this lusty young Republic which, because of its devotion to peaceful pursuits, has outstripped all competitors on the planet in the race for wealth and prosperity.

On the morning of October 11th, 1893, the key note of the American nation's greatness sounded upon the ears of listening multitudes, to be taken up and sounded throughout the length and breadth of the land, thence to vibrate the wide world around: "Peace, Good Will to men."

On Chicago Day was gathered together in the Exposition grounds in Chicago the mightiest concourse of people which had,



until then, ever assembled in one place at one time in the history of the modern world. And the glory of it was that this vast army met in the name of Peace. In the bright morning sunshine, on that day, a bugler was stationed at each of the four corners of that beautiful Court of Honor. High up above the people, among the minarets of the pure white temple the golden bugles glistened in the sunshine and the clear, sweet note that sounded simultaneously from the throats of those four men went up to heaven: "Peace, Good Will to men," the fanfare sang. "Peace, Good Will to men," it said. "Peace, Good Will!!!"

The keynote of the coming time was sounded once more on that day by the nation that had stood so valiantly for freedom throughout the one brief century of its existence, the completion of which it was so proudly and so joyously celebrating at that moment.

Nations have souls as well as individuals. And the soul of the youngest born among the great nations of the world declared itself on that bright autumn morning. It is for the American Republic to see to it that it broadens its borders upon the fundamental principles of Freedom and Peace and Good Will—if it shall broaden its borders at all—rather than upon the more selfish basis of Personality, upon the more selfish basis of interest in its own material success and well being.

It seems to be a fact with nations as with individuals, that, as they grow conscious of the increasing strength that fills the veins in youth, they become temporarily intoxicated with a desire for power, more power. This desire for power, when it takes possession of an individual, or of a nation, is well nigh irresistible. At this very moment in its career this sturdy young nation, mighty young giant that it is, seems to have reached a crisis in its youthful development. Drawn into the arena of grim-visaged war once more, whether mistakenly or otherwise, by a noble and unselfish desire to help a weak and struggling neighbor, it would seem as if the United States of America were on the verge of making the same mistake that has been made by many another nation before it, namely; that of committing itself to a course of war and bloodshed and conquest.

Close students of comparative history have been wont to trace a curious likeness between the American Republic of to-day and the old Roman Republic. Side by side with this fact it is of more than passing interest to learn that re-incarnationists declare that the American Republic is none more than a reincarnation of ancient Rome, that splendid nation of antiquity which signed its own death warrant by reason of its love of ease and luxury, its unparalleled extravagance, its insatiable greed for conquest and its inordinate love of power. If, perchance, it should be true that the soul of that mighty old Roman nation has been given another opportunity to do better, that it has been resurrected, in this New World, for the express purpose of giving it another chance to prove what soul stuff it is made of, it would seem especially important that we Americans should not let vaulting ambition o'erleap itself again, would we continue our national existence.

Far better that we should take possession of *ourselves* at this critical moment than that we should take possession of aught else besides. Far better that we should curb our own restive desire to run away from our own highest ideals and take time to look soberly and seriously at the place in which we stand to-day, at the parting of the ways, fretting and chafing beneath the steady rein still held over us by the wiser, cooler heads among us.

Why would not it be better for this young Samson among the nations to learn to rule itself rather than to seek to rule others? Why would it not be better for it to set itself the task of transmuting all the old gladiatorial love of conquest, all the old martial spirit still coursing through its veins, into more peaceful channels and present the novel spectacle to a waiting and a watching world, of vast power content to expend itself in noble generosity?

This nation, during its brief existence, has represented Peace and Freedom among the nations of the earth. It has, until now, refused to carry war into foreign countries or become entangled in old world disputes or quarrels. It has, for more than a century, been its proud boast that its standing army was a mere handful of men compared to that of other nations. In the light of the larger awakening that is coming to Christendom it can

scarcely be argued that it will add anything to the luster of its fame in the truest and best sense for it to increase its capacity for fighting with and killing men. Aggrandizement and conquest are foreign to the foundation principles upon which the American Republic took its place among the nations upon earth.

All men are our brothers. All men are created equal. All men are endowed by their Creator with certain inalienable rights—among them are life, liberty and the pursuit of happiness. Noble sentiments indeed! which the American nation will surely never forget to accord to all with whom it has dealings. True to its own highest and best self it will never seek to govern any save upon the broad and liberal principle instituted at the beginning of its career as an independent nation, namely: "That governments derive their just powers from the consent of the governed."

Truly the cornerstone of the American nation is laid upon Universal Brotherhood, upon Equality, upon Freedom, upon Peace and Good Will. Undermine the cornerstone and the structure, however magnificent in its possibilities, will totter. Once let this, our large-hearted, generous, whole-souled nation, get its bearing and all its best instincts will assert themselves and it will quickly array itself on the side of Right and Justice. True to our own highest selves, we shall then proclaim in no uncertain tones that our brothers shall come to us on an equal footing with ourselves, and *by their own free and full consent*, or else they shall not come to us at all. It is not for our fair young nation to travel along the old and worn lines of aggrandizement and conquest. It is for us to carve out a new pathway among the nations and to pave that pathway with the higher, diviner instincts of Humanity and Brotherly Love.

Let Freedom and Peace prevail in the council chambers of our beloved nation at this critical point in its career. Strange anomaly that in the name of civilization nations professing Christianity should be willing (in their zeal to carry these same blessings of civilization and religion into benighted or backward countries), deliberately and flagrantly to disregard and disobey the sixth commandment in the Decalogue and also the expressed command of the Lord Christ enunciated in his Sermon on the

Mount. It is indeed a curious contradiction that would make the claim for any nation that it is right for it to carry the Bible in one hand and the sword in the other and, with these two weapons, to go forth in a spirit of philanthropy and unselfish sacrifice to civilize or Christianize. The ostensible object aimed at must needs be set aside for an indefinite period, while the more brutal work proceeds and absorbs the whole time and attention. Then, when the weaker is finally compelled, by force of arms and by the cruel fortunes of war, to succumb and lay down its arms at the feet of the conqueror, is witnessed the inconsistent proceedings of a nation's opening its Bible and asking those who have never heard its teachings before, perhaps, to make *it* their rule of conduct in life and, of course, with all the rest they are asked to obey two of its clearly enunciated commands, namely: "Thou shalt not kill" and "Love your enemies."

For a nation which accepts the Christian Bible as its rule of faith, war can be none other than legalized murder. From the time of the first recorded feud in the history of the world until to-day no difference between man and man was ever satisfactorily settled by means of war and bloodshed. When the quarrel is over there remains the victor and the vanquished. The wound rankles. The conquered resents the indignity that has been put upon him and, by reason of the indignation with which he is secretly filled, because of the humiliation to which he has been subjected, he transmits a spirit of revenge to his children.

The beginning of the war between the Boers and the British was traced to a bitter quarrel as far back as the beginning of this century in 1815. Force of arms will never bring peace and righteousness to earth to dwell. Justice cries aloud for a more humane and reasonable method of settling difficulties. In the midst of the clang and clamor of arms, even while the new battleships are building in our midst, let our young nation rise in the strength and majesty of its youth and declare that as for it, it will serve the world without killing its brother men. And despite the atmosphere of war in which we have lived and breathed for two years and more, the gentler, mightier force of Peace may yet prevail among us and we may even yet be won, as a nation, to stand for Peace and a peaceful solution of dif-

faculties, rather than for war and warlike methods of compulsion.

In the daily press, on February 22nd last, on Washington's Birthday, in this last year of the century, appeared the announcement of the proposed founding of a War College at Washington. Necessary step, perhaps, if retrogressive progression is to be the line of march that our dear nation is to adopt as its policy, and those of us who believe in the Master's wonderful teaching in regard to non-resistance will not say "nay" to the more warlike element among us. It may be that the founding of colleges for teaching the youth of the nation how to fight, and to equip itself with all necessary knowledge concerning the best ways and means of taking advantage of its neighbor unawares, pouncing upon him and carrying into his country the deadliest implements of warfare, may be the surest way of frightening the nations of the world into an armed neutrality.

But it must surely be admitted that it is not the Highest Ideal yet conceived upon earth. Why should not more advanced souls be up and doing also? Let those who believe in the power of Silent Thought found a College of Peace! Let the foundation stones be laid deep down in the hearts of men. Let us see to it that we obey one of the Master's most clearly enunciated principles and "Resist not evil." Let us adopt the more peaceful method of overcoming evil with good.

If war and warlike methods be a necessary evil in which so-called civilized nations must needs engage in order to carry civilization and Christianity into uncivilized and heathen countries, as is claimed by so many well-meaning, earnest people, as well as by some thoughtful and careful students of Sociology, then let it go on without hindrance or opposition from us, even in our most inmost, secret, silent thought realms. *But*, while we assume this attitude of mind for others, for ourselves and for the household of our Faith let us enlist under the banner of the Lord Christ in the way pointed out so long ago by the angels who heralded his advent upon earth—"Peace, Good Will to men!" Let this be the order of silent thought vibration that shall make itself felt on earth through our instrumentality. Let this be the motto with which we shall set forth to secure more peaceful conquests among all peoples.



If, as we believe, the Silent Word lovingly spoken in the inner and more potent realms of secret, silent thought vibrations can do the mightiest of all mighty works, then let us set patiently to work to sow the seeds of Peace and Good Will ever and always, by all waters, at all times, in all places, among all manner of peoples, and let us wait patiently, watch hopefully and pray earnestly that the Harvest Time for the new and better order of sowing may come when the time is ripe. Meanwhile let us have a care that we do not hinder the growth of the seed by reason of our short-sighted human impatience which, left to itself, would most likely adopt the very human plan of forcing the idea of Peace and Good Will prematurely.

It may be that the world is not yet ready, *as a whole*, to beat its swords into pruning hooks and melt its mighty implements of warfare and make them over into ploughshares. One thing is certain, however, it can never do this sooner than to-day. Furthermore it will *never* be ready to do it, until a sufficient number of people have held the ideal silently in mind long enough to make it possible for that ideal to be born in the hearts and minds of vast numbers. Here is a work worthy of the highest consideration and one that *must* be carried on wholly and entirely in the unseen, invisible realms of silent, patient, persevering, Thought Effort. Those who have accepted the broader, clearer views of life taught in the more Advanced Philosophy of Life that has made its appearance upon the earth to-day, will *desire* to enroll in the great army of peacemakers which is to grow larger and larger as time goes on. These will march under the banner of the Peace Contingent for the remainder of earthly life, not even resisting war in the secret, silent thought realm. Others will continue to *fight* their way to a like plane of consciousness and they will surely attain it one day, even though it be through great tribulation.

Meanwhile it is enough for the disciple of the Higher Thought to settle down to the great work of transmuting all the residuum of the old martial spirit within himself and transforming it into the mightiest force that has yet revealed itself upon earth, which force is none other than the Omnipotent Power of Peace resident in God's Infinite Love shed abroad in the heart. We, of the

new time, are to sound the key note of the coming century clear and true and strong in the Blessed Beautiful Silence, all through the closing weeks of the dying century and all through the coming years of the New Century so close upon us.

It is time that the *truly* humane, the *truly* civilized in English speaking countries should cast the weight of their opinion and influence on the side of Peace and Arbitration! Just as soon as enough of individuals in a nation which claims to be governed by the people, for the people, rise in their might and demand that a peaceful solution of difficulties and differences with other nations be found; just as soon as it refuses any longer to make targets of human bodies or to allow itself to be made a target of in turn, just so soon will civilization truly begin to triumph upon earth.

What mother, or wife, or sister, or daughter in the land but will earnestly pray that the time may speedily come when there shall be no more war? If this be a thing truly to be desired then begin right now with the little ones in the nursery. Banish all toy guns and swords and other mimic paraphernalia of war. Teach the little ones, boys and girls, that if it be cruel, as it most assuredly is, to torture and kill a fly, it is nothing short of a crime against God and man to torture and kill human beings, and this whether it be done in the name of so-called patriotism or not. Educate the *children*. Give *them* a different point of view, women of to-day, and another generation shall arise and call you blessed. Teach them a large-souled, generous tolerance for all shades of opinion, however widely divergent they may be, which shall endow them with a higher order of patience than is known among men to-day. Then shall cruelty make way for compassion, treachery shall lose itself in trust, and fear shall be swallowed up in faith. Then shall Hope fill the hearts of men with her soft radiance, then shall Hate no longer find a lodgment in the human breast, and the greatest of all, *Love*, Charity, Good Will, shall prevail and Peace shall reign upon earth.

## THE SECRET OF GROWTH.

BY ELLEN M. DYER.

What does it mean to grow? As we look about us on every hand we see people who are reaching out, hastening on, breathlessly, feverishly seeking a something desired, but a treasure still hidden and seeming to baffle search. Is this growing—this disappointed seeking? These people change in consequence of their seeking, they take on new aims and purposes, higher, lower, or more interior than before, but they do not grow, as we will use the word to-day.

Growth is not a seeking, but a realization of that which already is. Growth is the unfolding of a central germ along lines, and in systematic form, determined from the beginning by the nature of the germ itself. Growth predicates for itself a fixed root, and a fixed and ultimate purpose; between and through these all diversity of change and incident play, this diversity being always consistent with its type, bound by the laws of its original nature. Mere change, therefore, is not growth, since we do not begin to grow till we have found this starting point, however small, imbedded in the Principle of Being itself—something that has a root whose fibers sink deeper and deeper into the unknown, whose branches rise in ever-increasing strength and beauty symmetrically to their fruitage in a fixed purpose.

This starting point is three-fold. It includes, first, the recognition of God—not a god, your god, but GOD—that which comprehends all that is back of man, all that is beyond man: the unknown, but the yet to be known; the God in Whom all things existent are centered, from the grain of sand to the master soul of the self-conscious man; nearer than a God on a throne or in heaven; nearer to us than the God of the Bible, or of our fathers; larger than the God of our childhood, the impulse of every vibration in the universe, the breath of all lives, on whatsoever plane, impelling, vibrating, always and now.

This fundamental and all-comprehensive recognition is the

tap-root of true growth. All partial conceptions that precede are but preparatory steps toward this awakening, as the swelling of the seed before it bursts its outer covering to throw out its first tiny fiber.

Close upon this first step follows the second, namely, the recognition of Man as the expression of God in all varying degrees of consciousness—the recognition that beholds in every phase of life the “larger Me,” sleeping in the stone, breathing in the plant, moving in the animal, waking to consciousness in the individual. This recognition of Man as the Whole of Expression includes the appreciation of the higher Self as voiced in the “I,” and we begin to realize a little of what it means to pronounce understandingly this word “I.”

It means to set in motion a dynamic force that shall call to itself from every point in the universe that which is supply to its demand. This recognition of the Self in man involves a perpetual identification with the perfect God-image—“I in God, and God in me,”—never for an instant identifying with the lower aspect of the self.

Upon this identification with the higher Self follows the third step, the recognition of the Representative man of Environment, for what he is in relation to the God-centered Man of whom we have spoken. This relation, rightly understood, is that of child to parent, in process of perpetual creation. As soon as the soul begins to understand himself he knows that he is a builder, a reproducer of the one creative work, creating after his own image conceived in his mind, this child of personality that represents him on the visible plane; and he may do what he will with it; the materials are before him, the God-power invests him. In his relation to God, he is the recipient and lies as clay in the hands of the potter, but in his relation to the visible side of himself he is an active agent; he is the potter, his visible self the clay. Every moment calls for listening and waiting, on the one hand, no less for devising and acting, on the other.

While in this three-fold recognition lies the fundamental secret of growth, there are many helps by the way, attendant upon the active side of the soul life. First, simplicity of thought. We tend to load ourselves with too many formulæ and methods; in

our enthusiasm we undertake to do too much, forgetting how simple the new life of supply and demand is, how short a moment in the Now it comprehends—to simply stand always erect and at full stature in the dignity of the soul poised in its God-relationship.

Second, an important point is that we expend our thinking force along positive and constructive lines, recognizing the negative line of pain and death for what it is, as simply suggestive of positive recognition and constructive action. Whatever destructive work may occasionally be necessary, we need to remember through it all that we are primarily builders, and it is to that end we passingly destroy, the destruction lies rather in the bringing in of new and better forms that will of themselves replace the old, than the giving of our attention to the tearing down of the latter. Every effort along the life-line that begins in God and ends in outmost manifestation, is the calling out of new phases of intelligence and strength, giving increased vitality to him who works, permanence, beauty and effectiveness to the work itself. Thus only is mental weariness and physical fatigue eliminated from our experience.

A third aid to growth lies in the ability to forget, to stand for what we are in our highest recognition to-day, expecting the best of ourselves and others, and acting rationally on that basis, in the sanity of a soul free from morbid retrospect and futile regret. This involves another point without which the most direct growth is impossible, namely, absolute frankness with ourselves concerning our moods and our purposes, coupled with a dauntless intrepidity of dealing, no avoiding the question at issue through spurious reasoning and self-excusing, but the courageous looking of each motive in the face, as it were, and weighing it honestly for the much or little of truth that it stands for. The duties unmet, the victories unattained, wait in the eternity for the next opportunity, and the advantages are vastly on our side when we uncover and deal with them at the first meeting.

Finally, having found our secret of growth in the recognition of God as the All, and the world visible as the mirror in which our appropriation of the All is reflected, the realm into which our creative thought is projected and shaped, there comes a time



when we find ourselves appreciating and exalting all the faculties of our being, as never before.

The cloak of self-depreciation or false egotism under which we have taken refuge from unwelcome responsibilities, has fallen away forever, under the clear and steady gaze of the soul grown honest, and we have constant use for every God-given force that is within us. The talent is taken from the napkin and used for highest purposes till multiplied to ten.

There grows, also, the ability to appreciate and appropriate every part of our environment to the same end. We learn that every event and every experience has within it the soul of ministry for those who are ready to so accept it. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We have learned that the manifestation of truth, in whatever degree or form, through whatever disguise of evil, so called, is a "word" proceeding ultimately from God. So long as we view aught as common, or mean, or unclean, we hold a barrier to further growth. Raise the point of view till it is seen in the light of universal good, and at once the individual begins to be served by it, through having learned how to place and use it.

The highest possibilities of growth begin to dawn upon the mind when all that make up the life of the universe without and within are seen to center in the one great purpose; all phases of life, all diverging lines of lesser purpose and personal aim, all experiences for the race and individual to find reconciliation in one end, namely, their use in the unfolding of man to the consciousness of himself.

When we can simply, honestly, and calmly, look each circumstance in the face, and say as a creator, imaging the One, "What use shall I make of this in my divine work; I care for nothing else?" we may know we have begun to grow. We have found the secret. Meantime:

"Upon the Light, O Soul, keep thou thy vision fixed,  
Nor e'en in memory turn back  
To shadows thou hast left behind.  
The Light which is to thee best known as Truth,  
Transforms, redeems, and strengthens, until  
Thou hast grown unto the fulness  
Of the stature of thy word,  
And thou canst hold the rein  
O'er every faculty of thy being,  
And so take up thy matchless privilege of living."

## UNIVERSALITY OF VEDANTA.

BY SWAMI ABHEDANANDA.

It is extremely gratifying to a Hindoo to see that the advanced thinkers of America are beginning to outgrow the superstitious beliefs and absurd dogmas of the theological creeds and to grasp the fundamental principles of a universal religion, which has been a long-cherished theme of the philosophers, sages and spiritual leaders of ancient and modern India. For nearly five thousand years India has held in her bosom the grand and most sublime idea that "Truth is one, but the means of attaining it are many." In the Rig Veda, the most ancient of all the scriptures of the world, we read, "That which exists is one, men call it by various names." Some call it Jehovah, God, or Father in Heaven; the Mohammedans worship that Eternal One by calling it Allah, the Buddhists call it Buddha, the Jains call it Jina, while the Hindus call it Brahman.

The religious history of the world shows that from ancient times no other nation has ever understood this unity of existence so clearly, and preached it so boldly, as the sages among the ancient Aryans who inhabited India. The students of comparative religions are aware of the fact that there is no other religion in the world which inculcates the unity of existence under a variety of names as the religion of the Indo-Aryans; and that there is no other system of philosophy in the world which, standing upon the rock of this unity of existence, gives foundation to all the various phases of the dualistic, qualified non-dualistic, and monistic systems of religious thoughts as it has been done by the Vedanta philosophy of India.

I shall tell you as briefly as possible how universal is the scope of this wonderful system of philosophy, and how it embraces all the special religions and builds up the grand structure of a universal religion.

In the first place, we should remember that the Vedanta philosophy is not confined to any particular book. Some people have an erroneous idea that it is confined to the Vedas. But by "Veda"

the Hindus understand "wisdom," and not any book; and "anta" means "end." Therefore Vedanta literally means "end of wisdom," hence the philosophy is called Vedanta because it explains what that *end* is and how it can be attained. All relative knowledge ends in the realization of the unity of the individual soul with the ultimate reality of the universe. That ultimate reality is the universal spirit. It is the infinite ocean of wisdom. As rivers running across thousands of miles ultimately end in the ocean, so the rivers of relative knowledge, flowing over the various stages of the phenomenal universe, ultimately end in the infinite ocean of reality, intelligence, bliss and love.

The unique character of the Vedanta philosophy enables it to fulfil the conditions of a universal religion, because it is not built around any particular personality. Any system of philosophy or religion which is built around any personality cannot supply the demands of a universal religion. In order to make a system of philosophy or religion universal, the first thing which is necessary is that it should be absolutely impersonal. As long as there is a founder of a religion, so long it is limited by the personality of the founder and cannot be universal, as we find this illustrated by the special religions like Christianity, Mohammedanism, Buddhism, and so forth. The followers of each of these great special religions, forgetting the principles, become attached to the personality of its founder and do not recognize others; and this results in discord, disharmony, quarrel, fight and persecution, with which are filled the pages of the religious history of the world.

The system of Vedanta has many phases. The dualistic phase of Vedanta includes the fundamental principles of all the dualistic or monotheistic systems, such as Zoroastrianism, Judaism, Christianity, Mohammedanism and all such systems as advocate the worship of a personal god or devotion to any divine ideal.

The qualified non-dualistic phase of Vedanta embraces all the systems which teach the immanency and transcendency of God. It includes all such ideas as "God dwells in us as well as in the universe"; "We live and move and have our being in God"; "He is the soul of our souls"; "We are but parts of one stupendous whole"; "We are the sons of God, the children of Immortal

bliss," etc. But the monistic side of Vedanta is the most sublime of all. Very few thinkers can appreciate the grandeur of spiritual oneness. Herein lies the solution of the deepest problems of science, philosophy and metaphysics, and the ultimate goal of all religions. It explains how it is possible for one to say "I and my father are one."

Vedanta is based upon the ultimate conclusions of science, accepts the doctrine of evolution and leaves room enough for those truths which may be discovered in future. Vedanta is a system of religion, as well as a system of philosophy. It is true that there are many systems of philosophy in Greece and Germany, but none of them has succeeded in harmonizing itself with the religious ideals of human minds, or has shown the path of attaining to God-consciousness and the emancipation of the soul from the bondages of ignorance, selfishness and other imperfections, with such rational demonstration as the Vedanta philosophy has done in India.

Vedanta does not ask anybody to accept or believe in anything which does not appeal to our reason or which is not in harmony with the laws of science, philosophy and logic. In India we should remember that religion was never separated from science, philosophy or logic.

Another peculiarity of Vedanta is that it does not prescribe to all one particular path for reaching the ultimate goal of all religions. On the contrary, it recognizes the peculiar tendencies of different minds and then guides them through such paths which are best suited to different minds. Therefore it is well fitted to be called universal.

It classifies the human tendencies into four grand divisions which, together with their subdivisions, cover almost all classes of people, and then it sets forth the methods which may be helpful to everybody. Each of these methods is called in Sanskrit "Yoga."

First is Karma Yoga. It is for the active working man. It is for such as like to work and are always ready to do something for the help of others; in short, it is for an active, busy, every-day working man or woman. Karma Yoga teaches the secret of work, and tells us how we can turn the daily works of our life

into acts of worship and how we can thus reach perfection in this life through work, and work alone.

The next is Bhakti Yoga. It is for such as are of emotional nature. It teaches how ordinary emotions can bring forth the spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions. In short, it is the path of devotion and love. It explains the nature of divine love and teaches us how to turn human love into divine, and thus fulfil the purpose of life both here and hereafter.

The third is Raja Yoga—the path of concentration and meditation. The field of Raja Yoga is very vast. It covers the whole psychic plane and describes the processes of developing the psychic powers, such as obtaining finer perceptions, thought reading, clairvoyance, clairaudience, going out of the body, curing diseases through mental powers and breathing exercises, and performing such acts as are ordinarily called miracles. All the psychic powers which were displayed by Jesus of Nazareth, his followers, and a host of mental healers, faith healers, Christian Scientists, divine healers and all other kinds of healers of to-day have been displayed from ancient times by the Yogas in India. Raja Yoga takes up these psychic powers and phenomena, classifies them and makes a science out of them. Raja Yoga also teaches the science of breathing. The wonderful effects of breathing exercises over mind and body are not unknown to the mental healers of the West. But at the same time the science of Raja Yoga warns its students that the attainment of any of these psychic powers is not the sign of spirituality. This is a great lesson, which the mental healers and the Christian Scientists of this country especially, will have to learn from the Yogis of India. Little brains and weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest and they think that they have reached the highest stage of spirituality because they have the power of curing headache, stomachache or heartache. Raja Yoga, however, teaches that the exercise of psychic powers and making a profession of it are great obstacles in the path of spirituality. But the principal aim of Raja Yoga is to bring, through concentration and meditation, the highest state of super-consciousness, where the individual



soul communes with the universal spirit and realizes the unity of existence and eternal peace and happiness.

Juana Yoga is the fourth method. It is the path of right knowledge and right discrimination. This is for those who are intellectual, discriminative and of philosophical nature. Thus we can understand a little of the universal scope of Vedanta.

Before I conclude I must say that the Vedanta philosophy explains the fundamental principles of spiritualism, and tells us how the souls exist after death, and under what conditions; what kind of souls can communicate and what becomes of them afterwards; how the earth-bound souls, being subject to the law of Karma, Causation, reincarnate on this earth and take human forms again. It explains the science of the soul. Vedanta philosophy explained the law of correspondences ages before Swedenborg was born.

Vedanta accepts the teachings of all the great spiritual teachers of the world, recognizes them as incarnations of divine spirit and leaves room for those who are yet to come for the good of humanity.

The ethics of Vedanta bring peace and harmony in the religious world. Wherever Vedanta reigns, religious toleration and coöperation of all sects prevail, and religious persecution ceases forever.

A student of Vedanta does not belong to any sect, creed or denomination. He is neither a Christian nor a Mohammedan, nor a Buddhist, nor a Jain, nor a Hindu, yet in principles he is one with all. He can go to a church, or a mosque, or a temple. He is a follower of that nameless and formless Eternal Religion, which underlies the special religions of the world. A student of Vedanta understands and follows the universal religion, and, therefore, declares, with Professor Max Muller, "Vedanta has room for almost every religion, nay, it embraces them all."

Blessed Lord Krisna said, in the Bhagavad Gita: "Whosoever comes to me through whatsoever path I reach him; all men are struggling in the paths which ultimately lead to ME, the Eternal Truth.

## THE LOCK AND KEY, OR REINCARNATION.

BY C. GEORGE CURRIE, D.D.

Any strong belief which we happen to hold about man's Origin and Destiny has this importance for us, that it is not only our working philosophy, the scale of our map of life, but it affects, nay determines to a great extent, our general peace of mind.

We cannot have a sense of contentment, especially when growing old, without a solid rational hope that, even at the edge of the grave a definite career is awaiting and inviting us, worthy of higher enthusiasm than any previous goal or aim. In other words, with the foot of the hill habitually in sight we need to have something to look forward to that is less sketchy, and less inconsequent, and more in harmony with the methods of the universe as we have learned to know them, than the common representations of "The Future Life." This need is felt seriously by many good Christian people. The ordinary cry of "mystery" is not helpful to them in such religious perplexities, nor indeed in any. The Creator Himself seems to think so too, since He has given a Revelation admonishing us both to "search" and "judge." Mystery is darkness and darkness is not hope. It is the object of the present paper to describe how the writer has been led to accept the Christian doctrine, as he believes it to be, of Pre-existence or Re-birth.

One of the first of the deeper questions that I encountered many years ago, and that disturbed me a good deal, because although obviously fundamental it seemed to be insoluble, was connected with heredity, and came to my mind in this way: A man now thirty years old, we will say, has inherited from his grandfather a peculiar talent for music or drawing, a queer giggle in his laugh, and a crooked big toe on his left foot. The young man has inherited these things from his grandfather, who has been lying in his grave for forty years. The youth, therefore, had them of course when he was twenty. He had them when he was ten, he had them when he was one. He had them when he was a new born baby, he had them when he was a point

of protoplasm which, if you had looked at it through a microscope, was chemically and physically indistinguishable from the beginning of an oak tree, or of a shark or of a bird. He had these inherited peculiarities or marks when he was a point of substance smaller than a pin head. . . . He had what? He had a talent for music or a talent for drawing, before he had a hand or a brain; he had his grandfather's queer giggle with an upward inflection in it actually before he had a head, and he had a crooked big toe before he had a leg. In hearing or reading this statement, it seems absurd. It is in reality however a profound and far-reaching fact, and was one of the problems or locks I came to for which I desired to find a key. In process of time the key appeared in this shape: There exists in men an unphysical as well as a physical nature. The unphysical is the earlier of the two, antedates the physical. In other words, for a longer or shorter period the unphysical being preexists, and only when all the circumstances are ripe gradually assumes a physical body. The unphysical organs prepare for a man's entering the physical universe by slowly investing themselves with their physical raiment, point by point, line by line. The unphysical head puts on in this way not only a head but its own head; the unphysical brain and limb and foot each respectively its own brain and limb and foot. The result, of course, is an absolutely perfect fit. It is this process, called Incarnation, which we offer as a reply to the question, and it seems to me the only possible reply. In other words the giggling man with the crooked toe and the other inherited qualities which you see to-day in the flesh pre-existed in his entirety before he had on him as much of material substance as would make a point of protoplasm.

Thus the problem, or *lock*, as we have called it, finds its key in *some sort* of pre-existence—which of course puts the doctrine of materialism entirely out of court.

Another problem that I came upon, many years ago, was "Blind Tom," as he was called, "the Negro Musician." This blind slave, an ordinary field hand, born of slave parents upon his owner's plantation, had been accidentally discovered to be a musical phenomenon, through his coming into his master's parlor one day, when the family were at dinner and playing the piano.

At the time I saw him he was being taken on exhibition through the United States, and an amazing exhibition he was. Physically he was of medium height, some eighteen or twenty years of age, and as black a negro as you ever saw. Intellectually he was distinctly wanting; no more sense than a child of seven or eight; but musically he was superb. To show his knowledge of the complicated science of harmony, his musical compositions, many of them quite lengthy, taken down from his playing, by others of course [he could not write a note], were widely sold and scientifically appreciated.

His melody, his power to touch feeling, seemed to me deficient, but his execution was so brilliant as to be actually startling. I never shall forget it. It was his habit to play before his audiences for something like three-quarters of an hour, his own compositions mostly, after which, professional musicians, on invitation, came upon the platform and played for him. While they were playing you should have seen Tom listen. His black face shone with eagerness, every nerve of his body was tense, and as soon as a performer finished, no force could have held the boy. He rushed like a mad creature to the instrument and if what he had heard had been very rapid music, which he seemed to like best (A piece of Liszt's for instance), played it off like a whirlwind, the professional artists positively declaring that he played it note for note, exactly.

The problem that came to me in connection with that exhibition, the lock that I desired to open was, where had the creature learned it?

There is nothing in existence, there is nothing in Nature, that does not grow. Even the simplest things, the simplest elements, the scientists now tell us, all grow. But here was something that was not simple. That knowledge of harmony was profound, and it was possessed by a semi-idiot; that facility of execution, that could play Chopin or Liszt was marvelous—and it was displayed by a more than usually stupid field slave. He never had a lesson in his life; he wouldn't have understood a lesson if he had had it. Where it all came from, how it all grew, was a problem that it seemed to be impossible to solve; a lock absolutely closed, for which there was no key.

I mean to say that I could not find any key that would work, and of course that is what a key is for. Many keys were offered. The favorite at the time, as it is now with some people, I believe, was the word "freak." Here is a calf with two heads. "He is a freak." There is a man with twelve fingers and twelve toes. He is a freak. And this, it was said, is the explanation in the present case also. "Blind Tom is an intellectual freak," such is to be the solution of the slave-boy's knowledge of harmony, and of his extraordinary instrumental execution, in neither of which he has ever received a single hour's instruction.

I leave you to judge whether the proposed key enables you to understand in what way his knowledge or his deftness of fingers was acquired.

We are driven therefore to seek some other explanation, which it is all the more important to discover, you observe, that the object is in reality a very large one. It is no less a question, in fact, than the whole problem of genius—where does genius come from? and where, if we may put it so, does genius go to school?

Throughout the history of mankind in all parts of the world there have continually burst forth, from time to time, men who have given a fresh impulse to the progress of the race. Even a slight observation shows that these characters are no mere repetition of particular ancestors, but have come into the lineal succession from outside. They are "of the order of Melchisedec" so to speak, "without father or mother." They leap into the procession of humanity from without, like giants, and are objects of amazement, precisely for the reason that, as in the case of Blind Tom, no one has seen them grow. Thus the problem offered, the lock which has to be opened is, sure enough, where do the giants grow?

The only other key applied to the case, so far as I know, beside the true one, is called "cumulative heredity," and seems to me useless, for the following reason: The word "cumulative" implies gradualness, and to say that genius is the result of cumulative heredity would signify that in a family genealogy it presents itself by degrees—a small genius in the ancestor, a greater genius in his descendant, and a still greater genius in a descend-



ant more remote. Unfortunately such is not the fact. Run back through the genealogy, so far as you know it, of any famous genius.

According to this theory, you ought to see all along the line steady and continual approximations towards the final great man, and in every case there ought to be *in the immediately* preceding generation at least one extraordinarily distinguished personality—if I may say so—an *almost* giant.

Now here is a simple test, but when you apply it you discover that, while genius is sometimes preceded immediately by talent, it is never preceded immediately by genius. Darwin's father, for instance, was a man of talent; Charles Darwin, on the other hand, with his big generalizations taking in the universe, was a genius.

And I repeat, that when you examine the genealogy of the mental giants you do not find immediately preceding them in the genealogical line any almost giants. As a matter of fact, their ancestors are mostly dwarfs. There was no almost Plato, or almost Shakespeare, or almost Goethe, or almost Napoleon, or almost Victor Hugo, or Lincoln or Emerson, or Tennyson or Browning, from whom you could say that the world-honored genius had proceeded as the "cumulative heredity." We might as well, I say it with reverence, search the genealogies in St. Matthew or St. Luke to find an almost Christ. For this, among other reasons, "cumulative heredity" is not the key.

But the question still remains, "Whence come the geniuses among mankind, or, as we have put it, where do the giants grow? Plato, Shakespeare, Goethe, Napoleon, Mozart—the last-named was already a musician when he was four years old—must have acquired their abilities *somewhere* and *somehow*, inasmuch as, according to the laws of Nature, everything that is known by anybody is either learned or is recollected. But the characters named did not acquire their qualities after their entrance into this world. Geniuses are born such, as the etymology of the word tells us. Zera Colburn, the famous "Calculating Boy," who could extract the cube root of a long series of figures almost as quickly as one could write the figures down, before he was six years old, never had a lesson book of arithmetic in his hand until he was a grown man.

The geniuses, I repeat, do not acquire their qualities after they come, which is only another way of saying they have gained them somewhere and somehow before they come. So that the key of the lock would seem to be inevitably "Preëxistence, and Reincarnation or Rebirth."

It is interesting to observe that, in respect to Preëxistence, vegetable life is analogous to that of man. Take an ordinary flower, as a sunflower. The bloom is five or six inches in diameter. The stalk is, it may be, six feet high. One day your little son, standing by your side in the garden, asks you, "Father, what did that big flower come from?" You reply instantly, "Out of the seed, of course, my son." But the little fellow has been setting a trap for you. He suddenly shows, in the palm of his small hand, a sunflower seed, less in size than his thumbnail. He looks at it, he looks at the plant, and he looks at you. "No, no, father, it cannot be. See, there is the seed that you say it all came from, and the sunflower is taller than I am. Where did it come from?" And sure enough, where did it? Out of the seed? Impossible. You might as well bring an elephant out of a thimble. So that we have actually here the same phenomenon as in the other case, only expressed in vegetable terms. In the vegetable world, as in the animal, there is both the visible and the invisible, and in the vegetable world, as in the animal world, the invisible is the earlier, the things which are not seen precede the things which are seen. The air of our earth abounds in vegetable life-forms as indiscernible as microbes, each of which, when its time arrives, bursts into visible resurrection. Like all other modes of life, vegetable life-forms are creative forces. They impose their own image on the materials attracted from their neighborhood. They draw to themselves the surrounding particles which belong to them, and make them over into their own likeness. In this way these invisible substances clothe themselves, and organize out of the surrounding matter their sap and tissue, and bark and bud. All of which is obviously a restatement, in vegetable terms, of the analogous human phenomena, man's Preëxistence and rebirth. Reincarnation would seem to be the universal law of life.

In now approaching a close, I ask you to observe that in all this I am only describing the route of my own mind in reaching

its present condition. There are other lines of argument. For example, so long as they are unsolved mysteries, so long as they are a lock without a key, the inequalities of men's conditions and talents in this world suggest insinuations in spite of ourselves against the justice of the common Father of all. The contrasts in the human family are nothing less than frightful. As Dr. Pascal, an able French writer has said: "Sous l'effort de quelle faveur ou défaveur existe-t-il des millionnaires trépassant d'indigestion chronique, à côté de meurt-de-faim; des êtres sains et bien conformés à côté d'autres êtres estropiés, bossus, bancals, hydrocéphales, tuberculeux ou cancéreux: des formes d'Apollo faisant contraste des Quasimodos de laideur, des génies en face d'idiots."

"Quelle divinité assez capricieuse ou assez tyrannique a donc pu créer des Races aussi différentes que celles qui peuplent encore la terre; des Peaux Rouges presque exterminées par leurs vainqueurs, des nègres inintelligents, etc., et au-dessus de toutes, l'orgueilleuse, belle, intelligente, mais egoïste et cruelle race blanche. Pour quoi enfin les aveugles, les sourds de naissance, les mort-nés? Pourquoi la souffrance des enfants, etc., etc. Pourquoi les vicieux de naissance, les méchants par nature, les passions indomptables? Visitez les hôpitaux, les prisons. Partout l'Injustice semble avoir arboré son pavillon-N'y-a-t-il donc pas de réponse à cette muette mais colossale accusation?"

Reincarnation accounts for these contrasts sufficiently, as we believe, by pointing out the universal law that the qualities which men bring with them at their birth depend upon the degree in which they have availed themselves of the opportunities of past lives—the crop we reap being strictly according to the seed we sow. Not only is there no other *satisfactory* solution than this, but in all the history of human thought, whether ancient or modern, we are not aware that any other *solution* has been offered.

Another mystery is the all but universal hope that, somehow or somewhere, man survives the grave. The existence of this hope, not only among the learned and cultivated but the savage and most ignorant of mankind, has its essential origin neither in philosophies nor in religions, which of themselves would be quite

incompetent to resist the sad evidences of the power of death, but springs from the human instincts, which, like those of the lower animals, are a recollection, a sub-conscious recollection, of experiences in the past. A bird builds its nest by instinct, a newly-hatched chicken catches a worm or flees at the sight of a hawk by instinct, and we judge at once this is not the first nest, nor the first worm, nor the first hawk. In the same way the universal human instinct of hope in the face of the grave is in reality an expression of bygone personal experiences, since what we hope for is not a *new* and *unfamiliar* future state—we cannot hope for the unknown—but rather we trust that after having died we shall go forward to occupy “another life,” which, instead of being new and unfamiliar, shall be substantially a repetition of life as we have enjoyed it before. This universal instinct, savage as well as civilized and civilized as well as savage, which grows out of our previous existence, which is the echo of our previous lives and which vindicates itself against apparent absurdity by sub-conscious recollection that we have survived death in the past, is a mighty consideration. Instincts are good witnesses, for the reason that they grow of themselves, outside of the control of the human will, and, in the nature of the case, cannot be counterfeited or forged.

The last mystery we shall speak of now is connected with sleep. In the course of every twenty-four hours we occupy alternately two planes of existence, during each of which we are oblivious of our experiences in the other. I emphasize the fact that, in reality, these two planes are equally important. We are in the habit of talking as if our sleeping existence had no significance of its own, and as if it meant nothing more than the restoration of the physical powers, in order that we may go back to work; we imply that the time spent in sleep is a regrettable interruption, of the need of which human nature should be ashamed; and that men's existence means in reality life in one plane only, the plane of our waking hours. There is no ground, however, for such a conclusion, natural as it seems. It is true that sleep refreshes us for work, but what right have we to infer that it is merely for that purpose? Surely there is an extravagant expense of valuable time, every minute of which might be turned

to advantage when we spend eight hours—or even six—at least a whole fourth of our existence, merely in recuperation.

A twenty-fourth instead of a fourth would have been more appropriate. Nay, two or three minutes surely might have sufficed to take in water for the locomotive—so to speak. But, for the train to lay up six or eight whole hours in order to be able to run twenty-four is a desperately doubtful explanation of the laying up, and is scarcely reconcilable with the general economy of Nature. However, we have nothing to do with explanations. What we are concerned with is the fact that men and women live, not in one plane of being only, but in two which they occupy alternately. These planes, moreover, are entirely distinct. We are unable to compare them together, for the reason that we are always occupying one of them and are never entirely outside of both. We are either asleep, knowing only the sleeping state, and having forgotten the other, or else we are awake, knowing only the waking state, and having no recollection of the essential contents of our sleep.

This occupation by us of two alternate planes of being in the twenty-four hours, familiar as it is, is a profound mystery whose only solution seems to be the analogy which it offers to the doctrine we are now contending for, viz., repeated incarnations on one plane, with intervening existences upon another; each incarnation moreover retaining as a rule no explicit recollection of the experiences of its predecessor any more than the eight hours of sleep and the sixteen hours of daylight remember each other's thoughts. To sum up: The mystery of the growth of genius, the mystery of the tree or flower's emergence even from "the least of all seeds," the mystery of the common Divine Fatherhood of the rag-picker and the king, of the idiot and the La Place, of the criminal and the saint, the mystery of the universal instinctive hope of future existence in spite of the grave, with the familiar mystery of our alternately sleeping and waking planes of existence appear to me to have their solution in the doctrine of Reincarnation—and after much searching I can find no other key.



## "RENDER UNTO CÆSAR."

BY PAUL TYNER.

There is no real conflict between Christ and Cæsar. They are counterparts, as spirits and matter are counterparts. In right relation, rightly understood, Christ and Cæsar are one and go together. Both are included in our consciousness of the one Reality. No man can truly render unto God and cheat Cæsar; no man can truly render unto Cæsar "the things that are Cæsar's," without at the same time rendering unto God the things that are God's. The old legal maxim, "False in one, false in all," applies here. Put positively, it may be said: "True in one thing, true in all." It is impossible to be entirely honest in anything without being honest in everything.

Does it appear to you that I have chosen to hold a brief for Cæsar? Well, we all know that even the devil should be given his due! At Rome, when a saint is to be canonized, one learned champion presents before the court all the merits of the candidate, sounding his praises with zeal and ability; but this advocate is opposed by an equally skillful and zealous adversary, appointed as *avocatus diaboli*, or "The Devil's Advocate," whose business it is to see that no claims of Satan in the matter are overlooked. It is well to avoid being one-sided, even in this great metaphysical movement. One-sidedness is not good ethics, and not truly metaphysical. Remember that Jesus, on the occasion that furnishes our text, very distinctly "held a brief for Cæsar," if you choose to put it that way. His immediate disciples seem to have understood his utterance as merely a clever rebuke to the cunning spies that sought to entrap the Master into some treasonable expression; a quick-witted turning of the tables by what the French would call a *double entendre*. Many conventional expounders of Scripture at this day adopt the same view. To my mind, the injunction is one which sums up with marvelous directness the entire philosophy of human life. Far from being an empty witticism, the phrase is one holding a wealth of wisdom which years of study and experience cannot exhaust. Rather may I say that in this, as in all Christ's teaching, its power and

beauty grow with every expansion of consciousness in living the life.

The eternal struggle between spirit and matter, between the forces of Ormuzd and Ahriman, is a struggle for equilibrium. Every once in a while the splendor of God blazes forth in great cyclic changes that mark with dramatic force some turning point in this grand evolutionary process. Immense are the failures as well as the successes by which God carries Truth to the heart of man. In every one of these crises, the interdependence of spirit and matter—the necessity for conscious union between man and God—has been emphasized. It was so when Moses spoiled the Egyptians. It was so when Buddha went forth from his princely palace, a beggar, preaching compassion. It was so when Jesus stood forth the Incarnated Word that demanded fulfillment of the spirit as well as the letter of the law in resurrected consciousness of Oneness with God through love among men. It was so with Mahomet's strenuous and magnificent unification of the religions of the East; for we must not forget that his purpose, like that of Luther after him—like that of all the really great prophets and leaders before and since—was not to found a new religion, but to reform the old.

Such a cyclic crisis is now upon us—the greatest in human history in responsibility and in opportunity. The way we meet it will determine the degree in which we shall experience genuine racial advance towards the goal dreamed of and foretold by poets and prophets through the ages; the coming of the time when Love shall reign supreme and "there shall be no more war" between individuals or races; no lusts that war in our members, no more sickness or sorrow, no more weeping, and no more death. I see in the movement represented by this convention, although yet in its crude beginnings, the movement that may and, if we do our part, shall prove to be the movement of the new age—moulding and shaping its forces to the more perfect manifestation of man's divinity. Because of this I am glad here and now to speak the word that is given to me to speak and that seems to me deserving earnest consideration, as at least a contributing rill of truth among the many more eloquent tributaries to the great river of Wisdom that make up the message of this gathering.

In the reaction against mere materialism which the dawning century sees well under way, there is special need for right recognition of the material. If there is one thing worse than crass materiality, it is myopic "spirituality." Worldliness may become stupid, empty, unsatisfying, surfeiting, even disgusting, when soul is not called to the help of flesh and sensualism runs riot. Yet the very excesses of materialism soon correct themselves and hold us within bounds. "Man is saved from pleasure by his pleasures." But what is more appalling than the excesses of that miscalled spiritual zeal which seeks to exalt God by denying Cæsar? Jesus himself was crucified, a victim to the "religious" zeal of the Sanhedrim for the glory of Jehovah. And so it has been down through history. Need we remind ourselves of the malignant ferocity, long drawn out, of the Holy Inquisition? of the butchery of St. Bartholomew's Day? of the millions of lives sacrificed in the wars of the Crusades and the massacres of the Albigenses and the Waldenses? Can we easily forget the reign of terror inaugurated in the name of religion in Puritan New England and spread thence over Europe, with its generation of witch-burning, heresy-hunting, perescution and torture? or the cruel and narrow code that has made the Blue Laws a synonym for barbarism!

"All material things are intrinsically spiritual values," says Dr. George D. Herron; "they are the coin of the spiritual realm." It is just this truth and its clear and emphatic teaching that, to my mind, forms the heart of our mission in this metaphysical movement. We declare the absolute oneness, and so the equal goodness, of spirit and matter, of soul and body, of Truth in essence and Truth in expression, on all planes everywhere. For the old sense of separateness with its attendant disparagement of the material, we substitute a unity which recognizes divinity in all things and in one thing not more than another. Our God is indeed everywhere, and therefore nothing can be mean or vile, evil or wrong, when seen in right relation and from that point of view which, as Immanuel Kant tells us, is after all the essential reality of things.

The scribes of 1900 years ago, like the scribes of to-day, profess entire allegiance to Church and State. They were jealous for the honor of the Law and the Prophets. Jesus took them at their

word. Coming not to destroy but to fulfil the law, he could hardly be quarreled with because he quietly assumed that genuine regard for the law implied obedience to spirit as well as letter. He went further: He showed that there is no real conflict between allegiance to God—to Truth and Goodness, Wisdom and Love—and allegiance to Cæsar—to the power that makes for the fuller and more perfect organization, government and dominion of the world.

We may find a hint in this saying that must go far towards establishing that sweet and wholesome equilibrium and equanimity of consciousness on which social salvation depends, and which is certainly the essential condition of the individual life in health and growth.

God and Cæsar are one; but in every man there is this two in one and one in two. We are told that at the dawn of creation God made all things and all things were good; that "*dominion* over all things" was given to man. This means specifically material things, so-called. It means money. "Bring me a penny," said Jesus. And he called attention with meaning and assent to the image and superscription on the coin. It bore the image and superscription of the ruler, symbolizing the faculty of the reason through which that rule and dominion to which we are called must be exercised. Reason is the son of the Intuition, upon whose shoulders *the government* is necessarily placed. But we are reminded that this rule and dominion will be most truly and perfectly exercised if we do not forget that it is the God in us that rules through the Cæsar in us, and that, instead of making one inconsistent with the other, we shall join them in all sincerity and love. The man who makes false returns as to the value of his property, is not the only tax dodger. The man who pays the uttermost penny while neglecting the weightier matters of the law, neglecting love, justice, mercy in his attitude toward his neighbor, is equally a tax dodger. He cheats both God and Cæsar—which means that he cheats himself.

For us, to-day, Cæsar is symbolized and objectified in our government, city, State and nation. Cæsar comes even closer to us in the great trusts, and closer still in the landlord, the grocer, the baker, the milkman, the tailor and the shoemaker. To Cæsar

thus constituted, we must render, honestly, the uttermost farthing, if we would "render unto God the things that are God's." All in return render to us—to the God in us and to the Cæsar in us—as we have rendered to them. "For as ye mete, it shall be measured to you again." This, in a way, explains the great mystery of recognition or non-recognition which troubles many of us at times. We wonder why we are misunderstood or not appreciated. Our recognition of the dominion of Cæsar in others and of the inherent divinity in another's use and exercise of this rule and control of "things"—whether it be in healing the sick or in sweeping a room—this is the only way to show self-recognition; to render due tribute to the God working through the Cæsar in ourselves. People do not recognize the God in a man who does not recognize the God in others. Right regard for others is true self regard; right reverence for others is self reverence. Jesus recognized his real self in every other, in even "the least of these." The king who arrogates to himself exclusive kingship soon makes an end of his royalty. A king implies a race of kings, a Christ a race of Christs, a God a race of gods.

Perhaps you are saying to yourselves that "this Cæsar is ambitious"—that his rule is tyrannous, corrupt, even cruel. Therefore, we may refuse to pay tribute to him. We will render unto God and *not* unto Cæsar, declining to have part in his iniquity. So men in all ages have sought to separate themselves from Cæsar fallen into evil ways in Church and State. They turn from the world, its duties and pleasures, to ascetic religion; they turn from religion to atheism or infidelity; they refuse to vote or take part in political affairs because of Cæsar's wicked behavior in government. Abandoning our cities and our States to the iniquity they decry, they flock apart and make unto themselves the graven images of mugwumpery. In society, in art and literature, the same sort of procedure is common. We are so apt to forget that all these things are in reality good, and only apparently and temporarily evil. We are so apt to forget that dominion over all things is ours, and rashly abdicate our sovereignty instead of exercising it. How shall we rule? "Return good for evil," said Jesus, confirming and enforcing Buddha's enunciation of the universal and eternal truth that "Hatred is not overcome by hatred, but



hatred by love." Jesus told us to resist not evil; but to return good for evil. That does not mean running away from the evil, or sitting apart and condemning it. Cæsar is not to be despised, but "rendered unto" fairly and squarely.

Mental Science calls for *realization*—for the actualization here and now, in space of time, and so in form and action—of those ideals which in the past have been left to the poet's dreams or relegated to the hereafter. For this realization we boldly lay hold on the energy of the eternal verities and transmute that energy into the work of healing body and mind, so ordering things that they shall now and continuously show forth in harmony and beauty and the power of the ideal. Let us not forget that realization means *definiteness*. It implies and involves rule and order; mathematical exactness, clearly fixed and distinctly understood quantities, qualities and proportions. The supply of God may be infinite, but the demand of Cæsar is definite. So in all Nature—in all vibrations of light and sound, in every expression of the Infinite from the fall of a leaf to the swing of the planet, there is definiteness and exactness. Nothing is left to chance, nothing to the vagueness of "voluntary contributions." "Even the hairs of your head are numbered." We have no more right to be vague and indefinite in our demand for tribute (if we do not like to call it payment or return) from those we serve, than we have to be vague and indefinite in our tribute to those who serve us—the already mentioned "butcher and baker and candlestick maker" who stand for Cæsar to us, as we must stand for Cæsar to others.

These Cæsars in us and outside of us are the mills of God that grind slowly but universally and with exactness. We are all "born great as Cæsar"—are Cæsars each in his time and place. So rendering unto Cæsar and to God at once, freely, honestly and with all our hearts, we shall surely and serenely manifest our God-given dominion, by bringing order out of chaos, harmony out of discord, purity out of corruption, strength out of weakness, light out of darkness, and life out of death. We shall thus at last render up our mortal bodies to Him whose image and superscriptions they bear, by putting the incorruption of oneness on this corruption of separateness and the immortality of unchangeable mind on the mortality of changeable matter.

## A PEOPLE IN SEARCH OF A SOUL,

BY LEWIS G. JANES, A. M.

In his able and interesting address on "The Conception of Immortality," at the thirty-second annual convention of the Free Religious Association of America, in Boston, since amplified and published in the last volume of Ingersoll Lectures, Professor Josiah Royce, of Harvard University, affirmed that the question of personal continuance after death is a metaphysical problem, dependent for its solution on the deeper problem of an ethical individuality. "The problem of Immortality," he said, "is the question whether anything genuinely significant about the essential nature of an individual person can be known to be altogether deathless. . . Unless grounds of a general metaphysical nature can be found sufficient to warrant the conclusion that the universe favors the attainment of ethically significant ends, and in particular favors the attainment of the ends of individual moral agents, no rational argument for immortality can ever be successful."\* "The immortal life is known to us simply as the opportunity to accomplish our whole duty as ethical individuals."†

"That this individual life of all of us," he adds in the amplified edition of the address, "is not something limited in its temporal expression to the life we now experience, follows from the very fact that here nothing final or individual is found expressed."‡ And in his closing passage he declares: "I wait for this mortal to put on *Individuality*."§ The whole progress from the transient to the permanent, throughout the entire field of biological and human evolution, is thus recognized as the progressive attainment of individuality. According to the measure of this attainment do we win the rational hope and consciousness of an immortal life, do we become in fact living souls.

"Whoso would be a man," says Emerson, "must be non-

\* Annual Report of the Free Religious Association, James H. West Co., Boston, 1899.

† Ibid.

‡ The Conception of Immortality. (Ingersoll Lectures.)

§ Ibid.

conformist." This is also true in principle of every form of human society. Societies and institutions, both religious and political, are ultimately judged by their devotion to, and embodiment of ethical ends, and their consequent attainment of an ethical autonomy. The parasitic society, which conventionally repeats its own historic past, or under compulsion imitates and formally embodies an ideal of civilization set up for it by its conquerors, thus evidences its own unworthiness of survival. Mere parasitism has no life in itself. It is, in fact, a deadly disease, which at once undermines the source of its own ephemeral existence and the foundations of its individuality. Like other diseased conditions it springs from imitation and becomes habit. Its cure lies in the creation of new mental and physical states which restore to the organism, whether individual or social, a direct relation to the source of universal health and truth; in other words, its cure lies in the attainment of an individual autonomy.

What, then, is the condition of this attainment? Fundamentally, it is the clear perception and progressive realization of high moral and spiritual ideals. It involves the perception of the truth that as no two human forms, or portions of the earth's surface, are identical in structure or function, so no two individuals or peoples are ordained to do precisely the same work in the world. Each has its own individual development, each can best serve the world by the free pursuit of its own ideals; and these ideals are best developed under the stimulus and inspiration of uncoerced association with other individuals and peoples. In the realization of this truth lies the only effective remedy for the excesses in competitive effort which characterize our modern civilization. When each does his own proper work in freedom there is no competition—there is only laudable emulation to render the highest service.

Societies, like persons, are not manufactured by rule and measure, or moulded after a set type of conventional and pre-established human and social excellence; they *grow*—and their ideal and prototype is the ever-flying perfect, which beckons each to the fulfillment of the demands of an independent and completely differentiated individuality. The best service of each to the world depends precisely on this free autonomous develop-

ment of each unit and normal aggregation of units that enters into the structure of the great world aggregate. In judging of the present status and tendencies of a race or nation, therefore, the first question of the scientific sociologist should be "what is the character of its ideals? Does their pursuit conduce to the development of an ethical individuality, thus, on grounds of high, cosmopolitan utility, justifying its perpetuity as a factor in the life of a progressive world consciousness?"

The French Republic to-day challenges the judgment of the student of social and political science, under the searchlight of the new tests of social psychology. There is a health of nations as well as of individuals, which is largely dependent upon the character of their thought—upon the nature of their social ideals. The assurance of the superficial tourist, who oracularly passes judgment upon a people after a few weeks of hasty observation, is greatly to be deprecated. I have set no such task for myself in this paper. It may not be inappropriate at an international meeting of the Metaphysical League, however, to present certain impressions and conclusions which are in part the result of personal observation and sympathetic study during the past summer, and which have in some measure clarified and corrected the results of previous historical and sociologic studies.

While there is a sense in which the popular saying that "Paris is France" is profoundly true, there is another in which it is exceedingly untrue. The intellectual life of Paris—its literary and æsthetic atmosphere—dominates the less intense and the less cultivated life of the Provinces, and gives tone to all our estimates of the French people. The time was when the political ideals of Paris were equally dominant in the nation; but this is no longer true. Paris is no longer a homogeneous city; it is not even distinctively a French city. Of its population of nearly three millions about a third are foreigners, many of them Germans, the traditional enemies of France. With this new cosmopolitanism there is also a marvelous development of the commercial interests, like that which we find in other great commercial centers, the growth of which constitutes a characteristic feature in the political and social reconstruction which the world

is now undergoing; so that the ideals of Paris are to-day largely identical with those of London, New York and Chicago.

Paris created the Republic, but the strength of the Republic is to-day no longer in Paris, but in the Provinces. President Loubet, a man of character and ability, who would compare well with the better class of citizen-statesmen and chief-magistrates in the United States, is unpopular in Paris. The strength of his administration lies in the agricultural districts and smaller cities of the Provinces. Commercial and fashionable Paris desires nothing so much as the social stability which favors commercial enterprise and assures the security of investments. Many Parisians would welcome a dictator or the restoration of the monarchy as offering possibly greater assurance of this stability. A revolution is indeed prophesied by some, after the close of the great Exposition. The chief deterrent to such an attempt would be the inevitable loss and disorder entailed by revolutionary violence.

Deeper than the apparent trend of these commercial tendencies are the accompanying symptoms of degeneracy in the moral life of the people which, even in the judgment of thoughtful French writers of the day mark France as a decadent nation. Both Le Bon in his "Psychology of Peoples" and Demolius in his study of the Anglo-Saxon admit the relative decadence and inefficiency of the Latin nations. "Every day," says Le Bon, "they are losing their initiative, their energy, their will, and their capacity to act. The satisfaction of perpetually growing material wants tends to become their sole ideal. The family is breaking up, the social springs are strained. Discontent and unrest are spreading to all classes, from the richest to the poorest. . . . Man has lost his faith, and with it his hopes."\*

Some of these conditions are world-wide and by no means exclusively characteristic of the Latin peoples. All of them, however, are emphasized in the present attitude of Parisian life. Paris is a wonderful, a beautiful city, a city which to know well is to love, in spite of its obvious defects and vices, to visit which once is to create a longing to return. Its highest life to-day is manifested in its science, its literature, its art, and its unexam-

\* The Psychology of Peoples, by Gustav Le Bon, p. 219. London and New York: The Macmillan Co.



pled educational facilities. And I, for one, shall not join with the army of declaimers to speak evil only of its social life. In its habitual courtesy, politeness and genuine hospitality, its broad democratic attitude toward education, it has much for example and suggestion to the other nations, particularly for England and America, and deep below the surface, I am sure, still lives a beautiful family life, too sacred to be revealed to any save the most intimate and worthy. While much that is alleged concerning moral degeneracy in Paris is doubtless true, this also is true. Every great city segregates both the lowest vices and the highest virtues of society, and to doubt the final triumph of the latter is fundamental atheism.

The prevalent commercialism has not yet wholly supplanted the æsthetic ideals so long dominant in the French capital. Paris still leads the world in art as did Athens in the palmy days of Grecian supremacy. In their delineations of the human form the French artists rival if they do not surpass the noblest art of former days. Anatomically their work is perfect; but it lacks the inspiration of a lofty moral motive and religious ideal. It is no longer gods and goddesses, but frail humanity, that the artist portrays. Even his saints and madonnas, beautiful in their form and coloring, are of the earth, earthy.

Talking with a thoughtful and highly educated French gentleman after wandering for some weeks through the great art galleries of Paris and the Exposition, and studying the life of the great city in its varied aspects, I asked him, "What place has religion in the life of cultivated Parisians at the present day? To what extent does it inspire their art, their literature, their social and industrial life?" After an interval of silence he said, "Not at all. So far as I can see, religion is no longer a factor in our life."

"But," I continued, "I visit your noble cathedral and your churches. I always find there some devout souls, usually women, worshipping at the ancient shrines. Surely religion has some place in the life of the people." And again he replied, "The only form of religion, in my judgment, which is vital in the life of Paris to-day is Ancestor-Worship. Look at the offerings of flowers, the immense sums of money that are spent in funeral

rites and for the decoration of the graves of the dead. The hearts of the people are in this, the most primitive form of worship, which has survived the decay of organized Christianity."

There is doubtless much truth in the conclusions of this Parisian gentleman, who as a practising physician knows intimately the life of the people. Even to the superficial observer the facts to which he appealed are evident. And this reverence for the dead testifies to a deeper affection, a truer family life, than we are perhaps inclined to assign to the French people. The modern Parisian adores love, even if it be not always of the most sanctified character, and he reveres the memory of his loved ones who have passed beyond the veil. Further than this, religion is no longer a vital factor in the life of the intellectual classes. Nothing testifies more significantly to this fact than the inferiority of recent religious architecture to that of former centuries. The older Gothic churches and cathedrals are vital products of a sincere religious faith; but even that beautiful Greek Temple, the Madeleine, testifies to the substitution of the æsthetic ideal for the deeper religious motive of the older art, while the new "Eglise du Sacré Cœur, which rises like the white ghost of a dead religion on the heights of Montmartre, is a meaningless architectural anomaly.

As the soul of a person becomes self-conscious through the development of an ethical individuality, and this is only attained by the realization of high moral and spiritual ideals, so the soul of a nation or a people can become self-conscious only by holding and realizing worthy social ideals. "When we are acquainted with the soul of a people," says Le Bon, "its life is seen to be the regular and inevitable consequence of its psychological characteristics. In all the manifestations of the life of a people, we always find the unchangeable soul of the race weaving itself its own destiny."\*

Historically, there are two kinds of ideals that, becoming the common property and inspiration of races or social groups, have given a relative permanence and individuality to the life of societies—the one distinctively religious, the other ethical or humanitarian. The older societies were evolved under the inspir-

\* *Psychology of Peoples*, p. 130.

ation of religious ideals, often almost wholly divorced from ethical or humanitarian considerations. By holding masses of people together, a common religious cult indeed played an important part in the development of the moral consciousness in these social groups; but on the other hand, it is only as the ethical motive has slowly struggled out of its husks of primitive animalism that the moral consciousness of individuals has transcended its religious and political limitations, and become a world-wide humanitarian impulse. We have to look to very recent times, and hardly beyond the boundaries of three existing nations—France, Switzerland and the United States—for a broad ethical and humanitarian impulse as the avowed goal and inspiration of national unity.

France, nominally a Catholic country, no longer, even as a convenient political fiction, recognizes a religious ideal as the dominant factor in its national consciousness. The first Republic gave to the world a great humanitarian ideal—the ideal of human rights—embodied in the heroic watchwords, “Liberty, Equality, Fraternity”—words which even now we find graven on the portals of all the churches and public buildings, and surviving as a formal confession of public faith, the military despotism of the first Empire, the restoration of the monarchy, the treacherous *coup d'état* of Napoleon the Little, and the tragic horrors of the commune. Twice their magical power has caused a new Republic to rise out of the ruins of revolution and mob-violence, the third Republic having outlived the pessimistic prophecies of its enemies and the forebodings of its friends.

When we ask whether this noble humanitarian ideal is still a living motive and inspiration in the hearts of the French people, we are compelled to recognize that changed conditions have diminished its efficacy as a potent bond of national unity. These changes are incidental in part to the growth of the modern scientific spirit, especially as related to material progress, and to the fact that only yet in a few minds has its real import in the larger fields of psychology and sociological research been recognized; and in part to the marvelous development of commerce, manufactures and industrial enterprise, the dominant influence of which has tended to subordinate religion, ethics and political

science to the one aim of commercial supremacy, money-getting and material well-being.

"A little knowledge is a dangerous thing," says the poet—mark well that the truth of this saying lies in the emphasis placed on the word "little." A partial comprehension of the inductive method as exemplified in the progress of the material sciences has unduly discredited and undermined our faith in general principles. We are now beginning to perceive that physical science reveals but fragmentary glimpses of the wonderful story of evolution unless it is supplemented and to some degree interpreted by correct metaphysical principles. The immature philosophy which denies the reality or ignores the conditions imposed upon our human life by either its objective or subjective its physical or its metaphysical aspects, is as untrue to the ultimate facts of life as the sharp dualism which regards these two aspects as wholly unrelated.

This current scepticism in respect to the validity of general principles is matched and reinforced by the crass materialism that gauges all religious, ethical and political values by a monetary standard. Together, they constitute the complete negation of idealism, both in philosophy and in politics. The result of these influences and tendencies, which indeed are not peculiar to France, but are to-day recognizable in the very warp and woof of our Western civilization, has been to discredit not only the religious but the political ideals of the French people, and thus to undermine and disintegrate those common motives of aspiration and united effort which constitute the soul of a community.

The first Napoleon grafted upon the Democratic ideals formulated by the revolution, a political system modeled on the old Roman imperialism, and this has since constituted the machinery of the French administration, whether the government has been called a republic, a kingdom or an empire. The people have been taught to apotheosize the State, to seek in legislation and governmental fiat the amelioration of all social evils and the correction of political abuses. In the place of their ideals they have erected an idol—the Government. But as the Government is simply a machine, an instrument for registering the will of the one or the many temporarily endowed with power, a physical rather

than a spiritual entity, possessed of no moral character, this worship of the Powers that Be, whether in the form of the single autocrat or the collective action of the people, can never put a soul beneath the ribs of the social commonwealth. No matter how enthusiastically socialistic and altruistic may be its aims as interpreted by individual minds, its normal result is ultimately anarchism and social disintegration. For the work of the machine depends wholly on the hands that guide it, and the guidance, whether wise or unwise, is determined wholly by the motives and ideals in the minds of individuals. And unless these motives and ideals are ethical, religious and social in their character the end will be social chaos—the body-politic will have no living and guiding soul.

France, beautiful France, the home of art, the hive of industry, the cradle of a noble literature, the school of the most advanced scientific research of the day, shall we say that she is a body without a soul? No, let us say rather that her spiritual self is suffering a temporary eclipse, that she holds no longer her old ideals, and is groping, let us hope not altogether blindly, for a new realization in consciousness of sublime principles, both religious and humanitarian, which shall constitute her once more a united people, feeling in every part a sense of its unity and individuality. And with this sense shall come, let us hope, the higher realization that only by devoting its special gifts to the world-service can a nation rightly fulfill its sublime destiny, and reap the just reward of a perpetual life. This surely must be the heritage of all living and progressive nations in the coming time. The aim of all normal evolutionary effort, either in the individual or the social organism, is to learn the secret of conscious, voluntary coöperation with the great forces which rule the universe. In this way only can the feeble powers of finite men be supplemented by constant recourse to the Infinite Source of all life and energy. This is the primal cause and condition of all true greatness, in national as in personal character.

The problem of the development of a social consciousness which shall create and perpetuate a national autonomy and individuality worthy of survival is one which every people must work out for itself, and which it is to the highest interest of every



other people to encourage. No people can be compelled to this end by external coercion. In the progress toward a world-federation and peace between nations, for which we may rationally hope, notwithstanding the sad recrudescence of the war-spirit which marks the closing years of our century, the nation as a distinct individuality, playing its own special part in the great world-drama, will continue to exist. Internationalism is the great word of our own day, the ideal toward which the noblest statesmanship of every country is aspiring and laboring. But internationalism implies the perpetuation of the nation as an autonomous, self-governing part of the larger whole.

The free development of national and racial types, in uncoerced and friendly mutual intercourse, should therefore be the conscious aim of the statesman and social reformer, rather than the extinction of the so-called inferior types by conquest and military domination. Though there is a marked reaction toward a contrary and more primitive theory of national obligation at the present time and even in our own country, it is a noteworthy fact that all our great psychologists, like Professors Royce and James, of Harvard University, President G. Stanley Hall, of Clark University, and Professor Ladd, of Yale University, have clearly and strongly protested against this reactionary tendency, and in this protest they have been sustained in England by the great name and influence of Herbert Spencer. The latest results of scientific research in social psychology have fully justified the American principle that "all just government rests on the consent of the governed."

Of the futility of endeavoring to reverse or annul this principle, France, in her present and recent history, offers two significant and impressive illustrations. In Brittany, for many centuries a political segment of France, a distinct type of racial characteristics has been perpetuated, neither in blood, language, habits of thought or of life akin to that of the French people. The modern Breton is still a Kelt, speaking a language that can be understood by the Irishman, the Welshman or the Scotch Highlander, but incomprehensible to the Frenchman. He regards himself as a Breton and not as a Frenchman. His racial sympathies are stronger than his political ties. On the other

hand, the people of Alsace and Lorraine, though united politically with the German Empire for a generation, are still Frenchmen at heart. In the great gathering of students in Paris last August the students of Strasburg wore the colors of France and walked with the French students in the procession; and the statue of Strasburg in the noble Place de la Concorde is perpetually draped with funeral wreaths and mourning emblems.

Let us not make any mistake about it; a people with a soul, a people with noble social ideals, is unconquerable. It can be outraged, plundered and exploited by brute force, but it can never be assimilated. Its conquest can only be effected by its extinction; and as Professor Ladd truthfully says, "The history of the world shows that in every case where a higher people has tried to subjugate a lower one, the lower one pulls the other down to its level."

The health of nations is as worthy an object of our aspiration and effort as the health of individuals. As the free development of individuality and the constant maintenance of right mental states is an indispensable condition of the one, so the free development of national types and the holding of right social ideals is an imperative condition of the other. We are all members of one social body. The weakest, most barbarous and undeveloped people cannot be outraged in its rights, despoiled of its property, or coerced into modes of life for which it is not prepared, without greater injury to the oppressor than is inflicted on the oppressed. Let our sympathies, our aid, our encouragement, never be withheld from a people striving to develop a distinct individuality and a social consciousness—a people in search of a soul.



## THE RELATION OF THE NEW THOUGHT TO SOCIAL AND ECONOMIC PROGRESS.

BY B. O. FLOWER.

There seems to be much confusion in the minds of many people as to the real position of those who represent that which, for the want of a better term, is called the New Thought. Many people

who consider themselves well versed in present day movements entertain the idea that those who are interested in the New Thought are for the most part impractical dreamers, chiefly engaged in what to them is the pleasant diversion of chasing chimeras, under the delusion that they are pursuing realities, or that they are lost in self-absorption and the contemplation of abstract and intangible concepts, which at best have little of real value to the denizens of society now and here, and which moreover tend to incapacitate them to grasp in a real, earnest, and efficient manner the grave and overshadowing problems which intimately affect the individual, and upon the right solution of which the progress of civilization depends.

The misconception in regard to what the apostles of the New Thought represent is even less general, however, than the erroneous ideas popularly entertained in regard to the real character of a great majority of those earnest men and women who are devoting their lives to the furtherance of justice along social lines. Many people seem to believe that the heart and soul of the social movement of our time is revolutionary and destructive rather than evolutionary and constructive; that the spirit of intemperance, violence and unreasoning hate dominates the progressive movements along social lines. That these views are wide of the truth it is not necessary to inform any who have seriously and sympathetically studied these two movements which are in so marked a degree making an impress on our age.

To me it is perfectly clear that the New Thought represents practical idealism and is concerned with things that are both fundamental and vital to the individual and society. It has nothing in common with that social optimism which is born of indolent self-absorption, or with cynical pessimism, which kills hope and paralyzes the hand of helpful activity.

On the other hand the great social and economic movement of our century, which is slowly awakening the conscience of civilization, is primarily constructive in character and evolutionary in its processes. It springs from a deep-rooted passion for justice, a profound knowledge of the demands of enduring growth, and the vivifying spirit which made the life and teachings of Jesus forever glorious.

The popular misconceptions to which I have referred are not wholly without cause. Indeed, they are largely, though not chiefly, due to iconoclastic members and extremists, such as are present in every new movement and who not unfrequently manage to attract as much attention as does the mighty onward-sweeping current of the great movement which they are mistakenly supposed to represent. Yet as the movements of the suns and planets of our universe, and the laws governing them, are not to be judged or gauged by the errant meteors and comets which at intervals strike wonder and sometimes terror to millions of minds, so the New Thought on the one hand, and the economic movement on the other, are not to be judged by their meteors and comets, but rather by the underlying philosophical concepts and principles and the vivifying spirit which governs and controls each. And judged by these they will be found to be at once practical, constructive and in perfect accord with the spirit of progress.

A short time since a gentleman who is well informed on most subjects expressed his surprise at finding many of the ablest leaders of the New Thought movement deeply interested in social and economic progress; while on the other hand he said, "It is to me quite inexplicable that men like Professor Herron, for example, should be interested in the New Thought." I replied that from my view-point there was nothing surprising in the phenomenon, but it was natural and almost inevitable that sooner or later the real representatives of these movements should in a way come together.

Indeed, as I understand, these movements, instead of being, as some have imagined, mutually exclusive, they complement each other, if indeed they are not mutually dependent. Now the disciples of the New Thought who realize the importance and meaning of the general elevation of society through juster conditions, and the social reformers who appreciate the vital message of the New Thought are the men of all men who are destined to further the best interests of civilization and exalt, ennoble and dignify life during the present transition period. And furthermore they represent in a pre-eminent degree the life and teachings of the Great Nazarene, no matter what name they bear or under

what banner they move. And I think it is not saying too much to claim that the ideal, concept and thought of Jesus, more than that of any other personage known to time, enter into the warp and woof of the New Thought; for though its disciples hear the voice of God in all ages, speaking more or less clearly through the sages of the far East, through the Buddhas of India, through the wise men of Persia and Assyria, and through the Stoics and other philosophers of ancient Greece and Rome, it is in the life and ethical teachings of Jesus that we have what, to the western world at least, is the most luminous and satisfying exposition concerning the *powers resident in the soul, and man's relation to Deity.*

The great Nazarene, it seems to me, more than any other of the world's mighty teachers, emphasizes at once the power of a vital and living faith, the power of thought, the power of right thinking, the power resident in the ideal; and He more than any other master dwelt on the supreme fact that he who would make life splendidly worth the while—who would in the highest sense become invincible, must league himself with God, must throw his life into alignment with the divine; or, to use the thought of Carlyle, must recognize that "we are here to do God's will; that human life is an arena wherein God's purpose is to be worked out. We must with open, spiritual vision behold in this universe, and through it, the Mighty All—its Creator, in his beauty and grandeur. His purposes, not ours, shall be carried out, for to that end the universe exists. Life shall be a barren, worthless thing for us unless we seek to fall in with God's plans, \* \* \* and have his smile as the light of our lives."

But though Jesus never tired of emphasizing the importance of guarding the thought world, of coming en rapport with Deity—aye, of dwelling so near to God that one could ever feel, as it were, the palpitating of the Heart of Love; though he insisted that he and the Father were one, that it was God working through him that enabled him to perform his mighty works; though he promised those disciples who came into rapport with God and were faithful to their trust, that they should do even greater things than he performed; though the reality, the nearness, the infinitude and the beneficence of God were favorite themes with him;



though from the glory of the sunset, the beauty of the lily, and the flight of the bird he sought to lift the imagination and rivet the thought on Divinity, this was but one phase of his life-work and teaching—but one side of the invincible shield.

On the other hand he stood for helpfulness to others. There was in him nothing of the recluse, who seeks a retreat that he may either avoid temptation or enjoy uninterrupted contemplation of the fascinating problem of life. He was beyond all else a worker. Inertia might do for the rocks, an inactive existence for the unawakened soul; but for him, in the midst of his Father's workshop and in the heart of a world where suffering, misery, helplessness everywhere cried for succor, there was no time for rest. True, there were moments when he retired to the secret recesses of the mountain to pray or commune with the Infinite; but that was only that he might be better equipped for helping the suffering children of earth. Service, service, service—this was the lesson of each day. His hand was ever reaching out to help the needy, to feed the hungry, to cure the sick, and to scatter abroad the seeds of happiness over the pathway of sorrow.

He was never weary of speaking the word of cheer or teaching those who were hungry for knowledge of life's deeper things. He was pre-eminently practical. The means or methods of helping which promised to be most efficient were promptly applied. It might be the spoken word; it might be the healing touch, vibrant with sympathetic love; or it might be the ointment of clay. Whatever promised the desired result he unhesitatingly employed. And how characteristic was this of his broadly catholic nature. Whatever means promised to secure the beneficent end, and all kinds of service that were efficient, were to him at once proper and divine. He cared nothing for rite, ritual or dogma, but he was profoundly concerned in the triumph of justice, fraternity and love, because he realized that through their supremacy alone man could come into his own, and could enjoy happiness, freedom and growth.

He knew that the moment he could so enlighten the human soul that the individual would put himself in the place of another, when any question of conduct arose about which there was a doubt he would lead that individual to be an advocate of just.

conditions and thus aid in furthering the advent of the spirit of brotherhood between man and man, which we believe will yet transform the world and enthrone love in the house of life. Now this second great aim of Jesus is precisely what the great majority of the social and economic reformers, with more or less clear vision, but with sincere and earnest hearts, are striving to achieve. Hence is it not plain that the work of the apostles of the New Thought and that of the prophets of economic justice are in perfect accord? Is it not evident that to be well rounded, to be invincible, the gospel of one should include the faith of the other; and are they not mutually dependent?

The fact that the vision of the two groups of workers is being so clarified that they are coming to see that they belong together, promises great things in the not distant future.

The old vital message, which in our wonderful transition age is strangely called the New Thought, corresponds in many ways to what was equally inaptly termed the New Learning during the first century of modern times. And among the master spirits who came under the spell of the old mother of European art, letters and philosophy were Sir Thomas More, whose social vision, "Utopia," has been an inspiration to tens of thousands; John Colét, who founded the first Latin Grammar school in London and laid the foundation for humane and popular education, which to-day finds its finest manifestation in our public schools; and Erasmus, that strange voice in the wilderness of churchly corruption—Erasmus, who awakened the deeper religious feelings of England, France, Germany and Switzerland, and of whom it was said that he laid the egg of the Reformation, which was later hatched out by Luther. These men represented different phases of a great vital movement which affected the ethical, intellectual, religious and social ideas of life. And as the New Learning quickened and aroused the moral energies, awakened visions of social justice, scattered the seeds of knowledge, and sought to exalt life and ennoble character, so in a far grander and more extended way the union of the New Thought and the high social ideals of the apostles of economic progress will usher in a new day. The work of the two is essentially the work which, so far as governmental conditions permitted, was the work of the great Nazarene,

and the work which, had the church been true to her trust, would long since have transformed the world, but which under the enlightened conditions of the present will spread with accelerating speed and rapidly augmenting power.

The heart hunger of the world and the mental attitude of millions render the labor which is before us far easier than it would have been at any previous era in history. We believe that to us has been given a high and holy trust, which if faithfully carried forward will yield a fruition that shall be the blossoming into reality of the NEW TIME of whose advent the prophets, sages, and poets have sung throughout the ages, and which Whittier beautifully embodies in these noble lines:

O golden age, whose light is of the dawn,  
And not of sunset, forward, not behind,  
Flood the new heavens and earth, and with thee bring  
All the old virtues, whatsoever things  
Are pure and honest and of good repute,  
But add thereto whatever bard has sung  
Or seer has told of, when in trance and dream  
They saw the happy isles of prophecy!  
Let justice hold her scale, and truth divide  
Between the right and wrong; but give the heart  
The freedom of its fair inheritance.  
Let the poor prisoner, cramped and starved so long,  
At nature's table feast his ear and eye  
With joy and wonder; let all harmonies  
Of sound, form, color, motion, wait upon  
The princely guest, whether in soft attire  
Of leisure clad, or the coarse frock of toil,  
And, lending life to the dead form of faith,  
Give human nature reverence for the sake  
Of One who bore it, making it divine  
With the ineffable tenderness of God.  
Let common need, the brotherhood of prayer,  
The heirship of an unknown destiny,  
The unsolved mystery round about us, make  
A man more precious than the gold of Ophir,  
Sacred, inviolate, unto whom all things  
Should minister, as outward types and signs  
Of the eternal beauty which fulfills  
The one great purpose of creation, love,  
The sole necessity of earth and heaven.

I believe that the desire, the aspiration and the ideal of to-day may be made the realization of to-morrow. Aye, the compassing of this splendid dream of the ages, which with ever growing distinctness has persistently haunted the noblest minds of all time since man first fronted the sky with a question and a prayer, is, I believe, rapidly ripening to fulfillment: at least it may be far nearer than the most optimistic of us imagine, provided we are great and wise enough to recognize the august obligations and responsibilities which duty places upon us in this, the most wonderful period of time.

The present makes high demands of each child of earth, but it demands far more from those who have ascended the mountain and caught glimpses of the glory that lies before. It demands absolute loyalty to the ideal, leagued with that living faith which rises above doubt and fear, and knows only the supreme fact that man is born to rise and to triumph, and that truth, justice, fraternity and love are the eternal realities which call for the allegiance of the sons and daughters of progress. And furthermore it demands the supremacy of all that is finest and truest in our natures, and that this best be devoted to human progress.

And what is the end to be attained? The emancipation of man from the thralldom of self and the liberation of society from the domination of greed—in a word, the transformation of the people. And the change, which the red flush in the east already prophecies to be at hand, will come as the bright light which swallows up the dawn in the splendor of day; and when it comes we shall see a nation in which the master note of social life will no longer be allegiance to the material.

The mad rush for gain shall give place to a loving concern for all, which ever carries with it the contagion of happiness and satisfaction, even as the sun brings light and warmth. And we shall see a nation in which liberty shall mean far more than an empty name, where the rights, opinions and convictions of every one shall be respected, and where the individual and the State shall be slow to judge, lest unhappily they judge amiss; where justice for all shall be the watchword of each, where human rights shall be sacred, because the Golden Rule has come to be far more than "an iridescent dream," and where the spirit of

fraternity shall be so woven into the fabric of society that the solidarity of the race and the mutual dependence and responsibility of the units shall be recognized as the supreme fact of life; where the nation shall become the embodied ideal of progress; where the homes of the people shall be gardens of growth, where in millions of hearts the rose of content shall bloom where to-day is found the Dead Sea fruit of ashes; and where hope shall sit in the house of life and sing as the lark at dawn, where peace shall brood over the soul of man, where happiness shall companion duty, where joy shall be the child of service, and where love shall be the lord of life.



## THE SCIENCE OF CHARACTER BUILDING.

BY ADELLA R. MACARTHUR.

While the general trend of all teaching, secular as well as religious, has been in the direction of moral elevation, the study of character building on a purely scientific basis has been only partially mapped out, and never systematized so as to successfully conduct the young student of life from the primary grades of material existence to the spiritual heights possible to man.

During the seven thousand years credited to authentic history, Sanhedrims, Atheneums, and churches have arisen, all laying claim to more or less mysterious knowledge pertaining to the issues of life and death.

This knowledge, so far from being simplified to meet the popular demand, was held to be incomprehensible to the masses; and from this schism between the erudite and the ignorant, arose a line of priestly interpreters whose empirical manifestos were accepted without question by those who had become mere vassals to authorized opinion.

Aside from the general code of Mosaic law, and the problematical tenets of Greek philosophy, man's advancement has been relegated to outside agencies, as though blind faith, rather than intelligent belief, was essential to the unfoldment of the soul.

While the moral systems of the world have stoutly maintained



the spiritual possibilities of man, their methods have been misleading and unreasonable, in that the development depended, not on the mind's determination toward an exalted ideal, but upon Deific condescension toward the demands of the unworthy petitioner.

From these unreasonable doctrines sprang the idea of man's degradation in the sight of God. Instead of standing upright in the majesty of his superior place in the universe, he began cringing and calling upon Infinite Love for mercy. According to the extent of his credulity, he debased himself in the sight of God and man, begging to be absolved from the spirit of evil. Then followed the offering of the atonement, whereby in conformity with the law of sacrifice, the blood of the guiltless body is accepted by God as a peace offering, and the shriven soul is made partaker of the glorious privileges of the redeemed.

This is no overdrawn sketch of an iconoclast; no unheard of doctrine, nor remote principle of moral judication! It is the foundation of theological teaching, upon which character building has been established for nineteen hundred years. We are aware of the painful sensitiveness of the systems founded on these improbable methods, and would not speak of them did not our subject have to do with reaction from these unscientific principles of moral evolution.

It matters not that temples to the living God have been standing with apparent security upon these foundations for a score of centuries; the principle of transition from low to high degree, from sin to righteousness, from ignoble to noble character by substitution, is not only unthinkable in the light of advanced ideals, but it is absolutely and *provably untrue*.

While the sacrificial-service of the Divine man is still held by the Christian Church to be the keystone in the triumphal arch which connects earth with heaven, we as metaphysicians protest against the implied injustice of such a connection, and declare boldly *that we do not believe it was the physical suffering*, nor the *material cross* that made Christ the saviour of men.

Beyond the arts of magic, and the material resurrection, we recognize *the sublime purpose* toward which his life and labors tended. We see the *invincible spirit* triumphing over torn and

bleeding flesh, that *the actual motive*, the *real Christ* might come into prominence as apart from the body. In no instance did this greatest Character Teacher of the world, intimate even that any soul could become sanctified through the deeds and sacrifice of another. The Sermon on the Mount was from beginning to end a clear exposition of the law of "Cause and Effect."

After speaking to the multitude on the blessings and rewards of meekness, suffering, hunger after righteousness, and purity of purpose, he assured them of his intention to uphold the law. These are his words: "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill." Following this is an explanatory clause as to the meaning of the law: "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of God."

He constantly drew the attention of his listeners to himself as the example they should follow, saying, "*I am the way, the truth, and the life.*" He did not, however, assume that the heights he had attained were impossible to others. In speaking of his departure he said: "He that believeth on me, the works that I do shall he do also, and *greater* works than these shall he do, because I go unto my Father." These isolated passages referring to the teachings of Christ give the key to the entire life of the Master. He not only struck the highest note and octave of spiritual aspiration, but his moral character was the most symmetrically developed, and he approached more nearly the ideally deific man than any one before or since his time.

Rev. Heber Newton, to whom the disciples of advanced thought are looking as toward a master—in his late subject, "The New Thought of the Christ," asks these questions: "Was all the being of God in Jesus? Was he an artist? Was he this, that or the other manifestation of that Infinite Life—that mind, which we reverently adore as God?"

Replying to these questions he says: He was no Shakespeare. He was no Raphael. He was no Wagner. Then there are other manifestations of God than that which embodied itself in Jesus. He cannot be called the complete manifestation of God. He was the manifestation of the essential nature of God, who is essen-

tially character—*Goodness*. He further says, "It would take a whole humanity to incarnate the whole being of God."

These are vital truths! It has required courage to utter them! They will germinate and grow *because they are alive!* We thank the reverend gentleman personally for the thread which has led us out of the mazy labyrinth of special providences. How this new thought of the Christ takes hold of the soul! How it brightens and broadens the horizon of human aspiration! Man, no mere worm of the dust, no sin-cursed being, no trembling refugee cringing before the bar of justice; but the *expression* of an essential quality in the harmony of Universal Being!

Viewed in the aspect of Infinite Life, Infinite Wisdom, Infinite Love, all the attributes of Deity seeking varied expression in various souls—not one of which but is an *individual* note in the great symphonic anthem of creation—man moves with confident assurance to claim the utmost of his deific privileges. With holy desire to be that separate fraction of the oversoul of God, he turns to search within himself for the hidden impulse, out of which must proceed the *Eternal Motive*.

In this transcendent conception of deific interfusion the eminent divine has made use of no mere hyperbole of metaphysics; there is a *scientific principle involved* whose laws are alike operative in visible and invisible creation. The manifested world suggests a manifold source, we call it God. The countless patterns of universe show intelligence, we call it Infinite Mind. Life is matter in motion, we name it Persistent Force. The longing heart unsatisfied with human sympathy idealizes a world of love, and we have builded heaven.

Thus it will be seen that out of finite conceptions and human needs man has fashioned both God and Heaven. Lying back of *man's* ideals, however, is the *Mighty Thought which projected man*. Herein lies the nucleus of the new idea of God's purpose in man. We say that the universe is the manifestation of Infinite Being; we affirm that humanity is the expression of Infinite Soul; and yet do we fully comprehend *the principle* implied in these material outlets of Divine fullness? Do we know the law, *that while all power is resident in the electric current, it must needs*

*seek a magnet for expression?* God would not be All-Source were there not all-need!

What is a king without a kingdom? What is wealth without a want? What is a Creator without a material? What would the highest expression of God be were there no human souls to voice the emotions of love? The material universe and man are then as necessary to God-expansion as God-diffusion is necessary to the fullness of earth and the development of man. Almighty Source is the Great Positive Current of life, intelligence and love, seeking a material magnet for expression. Before us are now seen the fundamental principles of the old and the new schools of thought, from whose tenets human character is to be evolved.

In the old school has been shown the process of soul purification and exaltation by exterior means. Man an avowed criminal, bowing before the judgment seat of an offended God, praying and beseeching that the rewards and privileges of the righteous may be granted him through the blood offering of a crucified Redeemer.

On the other hand, we have the nucleus of a divine impulse encompassed by environments of universal material, and governed by natural law—struggling through organic conditions—at first unconsciously, and then consciously to individual being.

Coming now to the awakening of the real self, the impulse stirs toward recognition. While noting the unity of the body with all material substance; its correspondence with modes of motion, and kinships with all manifestations of inanimate and animate life; there yet strives the individual potency toward the attainment of its own unique purpose. Listening attentively to the whispering of impulse, the mind fashions out of the tissues of its highest sensibilities an ideal through which the motive may be evolved to the sublimest ultimate of Divine expression. Here then the human soul scarcely yet awakened to the measure of its desires or the means of their attainment, stands obediently at the foot of the ladder of life, aspiring to reach its topmost round of character.

Summing up the two systems of morals we find, that while the definite end of each is the deified soul of man, the methods

toward that end are distinctly opposed. While in both systems Christ is the recognized Master and pattern of the soul, and the metaphysician as well as the orthodox churchman esteems himself a Christian, the difference lies in the interpretation of Christ's mission to mankind, and the methods which obtain in the soul's evolution.

Coming now to our subject, "The Science of Character Building," we feel in the very *name* we have chosen the resistance of a mighty opposing force. Gladly would we modify our inscription for the popularity of our scheme, but *scientific* character building is exactly what we mean; no other title would express the basic principles upon which our system is founded. While students after general knowledge consent to begin at the alphabets of language, the unit of mathematics, and the protoplasmic cell in organic structure, the idea of attaining deific character through scientific evolution from the atom to the soul, is scornfully rejected.

The assumption that character is a residuum of knowledge, and the outcome of natural law, rather than an emotional fervor, induced by supernatural agencies, is the aciduous excitant which has always bubbled between the great electrodes of Theology and Science.

Putting aside the pros and cons which pertain to this exhaustless controversial subject we come to the consideration of the scientific aspect of man's evolution toward the Good. First of all, after the reign of twenty centuries of moral education under the old system, is there anything left for the new school to do? Yea, verily, we are in the midst of moral discontent, human destitution, social revolution, and the horrible consequences of war on every hand.

We have the churches discussing whether the original Mosaic character of God ought not to be modernized to meet the demands of its advanced thinkers; we have philosophy on trial for its prolix and unprofitable dissertations; and the imperative need for revision of text-books to comply with the demand for the *latest* discoveries in physics, astronomy, and dynamics.

We have almshouses filled to overflowing with physical degenerates; asylums crowded to their utmost capacities with mental



incompetents, and penitentiaries walling in unnumbered hordes of criminals! We are involved in social and political revolutions; unprecedented atrocities, suffering and horrible deaths are momentarily taking place in the world's turmoils, smiting the human body, mind, and soul with agonies beyond the conception even of a Dante!

It is not the spirit of pessimism that sets about this dismal accounting, but it is the crying need of the hour that appeals to men and women for *instant* help! But, it is asked, why turn to that arid waste of human emotions, the metaphysical element, for help in this trying emergency? We reply, that any Government, Religion or System of Ethics that does not have the amelioration of the human race at the center of its impulse has no excuse for existence. The metaphysician is above everything else the advanced thinker along these lines; why should he not as well be the effectual doer?

It is true that there has been a tendency to silent introspection, and the summoning of subtle laws to advance the methods of metaphysical evolution. It is here that the Science of Character Building would step in, to make known the law which governs not only the subjective mood of silence, but the objective mission of expression.

While we as metaphysicians have penetrated the mysteries of the negative psychic state, we should not ignore the six other realms of being in which the *positive* should be kept in control. There is a scientific reason why there should be alternations of outflowing and intaking to establish continuous force. Above all else the law of motion must be adhered to. Without work there can be no potential stored up. The greater degree of activity, the more energy is generated.

Another important principle comes in here; as death is a necessary adjunct to continuous life, so is opposition necessary to the success of any undertaking. There would be no electric spark were there no opposing current. Fire is the positive principle of all life, of health, of beauty. It is the invisible spirit of love and the creative principle of the universe. What we need in metaphysics, as well as in other lines of thought, is to get ABLAZE with divine light. The *positive* state of anything is fullness of potential

with desire to give out ; the greater fullness, the *greater positive-ness*.

The negative condition is receptivity to the degree of emptiness, with desire to draw in ; the more intense the need, the more negative. This is the law of centrifugal and centripetal action, through whose concerted force worlds are born and conceptions of organic and inorganic expansion take place. To illustrate this principle in metaphysics we will take the attitude of prayer. Assuming God to be the Great Positive with Infinite Potential, the soul desiring more life, love, wisdom, etc., comes into the presence of the Mighty Invisible Source. Now, according to the desire of the petition, the real *hunger* of the soul to the extent of wrestling like Jacob before God for hours, days, or weeks, never letting go the motive, holding fast to the law, does the current of Divine Energy flow into the receptive being.

This is the meaning of Christ's words when he says :

"Blessed are they which do *hunger* and *thirst* after righteousness, for *they shall* be filled." "And when ye stand praying forgive, if ye have aught against any." Prepare the soul by removing all conditions of mind which shall act as non-conductors of the Divine Current.

There is much ignorance about "going into the Silence." It is not merely a subjective state of mind or being ; nor does it imply that God will bring about conditions outside the laws written in the constitution of His creations. When the laws of polarity are understood, the reasons for going upon mountain-tops, into dark places, and alone to pray, will be explained. The attitude of prayer—also an important condition of receptivity—will bring the soul into its most favorable condition for receiving the Positive current.

Application of these vital principles of force, as related to the subject of philanthropic movement, will now be made. The aim of metaphysics since the time of its inception in Indian and Greek philosophy, has been the building of character on rational principles, as opposed to deific revelation and supernatural development along these lines.

The system embodying the latter principles has gone on flourishing for centuries, and still metaphysicians are wondering over

the questions of the nature and the quality of the soul of man and man's relation to his Maker. True, movements are being made in the direction of healing and self-promotion toward higher realms of Being, and we have—what seems to me the most practical movement yet—a school just being organized for teaching “Applied Metaphysics.”

Society has become so accustomed to looking upon metaphysicians as a lot of dreamers, with no push or rational business enterprise, that were this convention to pass resolutions embodying its basic principles, supplemented by certain definite plans of action, the world would stand aghast! The age when it was found necessary to stand behind screens or wear masks in teaching the principles of a rational religion is past.

When the old school comes into its pulpits and proclaims that the Galveston disaster was the direct result of a Deific curse, why should not the *new* school stand upon its platform in all the might of its scientific backing and proclaim the Galveston Flood the result of cyclonic tidal action, visited upon a people who should have erected their city on more substantial foundations.

When the old school insists that pauperism, insanity and criminality are the results of Satanic power over the soul, whose only help must come from outside means of human or Divine charity, why do we not come boldly to the front and declare *our positive* knowledge that man's worst enemy is his own weakness, and his utter ignorance of the laws governing *his own being*?

The mission of metaphysics in philanthropy is the dissemination of truths pertaining to the *laws* which govern health, prosperity and happiness. Scientific character-building then is no misnomer, or metaphysical tangle of mere theories, as has been supposed. It is a substantial structure of moral evolution grounded upon the rock of *demonstrable truth*. Out of its own necessity for practical illustration has grown a system of self-culture through whose means individual Being is recognized; Eternal impulse understood; the attainment of ideals made possible; and the mystery of life solved in the final harmony of human aspiration with Divine expression.

While this system of morals does not class itself among the religious orders, still it will be conceded that the nature and plan

of development must eventually bring its followers into the higher realms of spiritual attainment. When character building through the operation of scientific law becomes a recognized power among men, we shall have institutions built embodying its positive and negative principles, now only recognized through their manifestations of Good and Evil.

Temples with open doors to the world will rise where sectarian churches now stand. Then will the prayers of the Parliament of Religions be answered, not in a universal Religion embracing worn out creeds, but a *Religion of Universals*, each foundation stone a scientific truth, *provable* as mathematics, and *eternal* as the principle of Right.

## REPORT OF BUSINESS MEETING.

*Wednesday, October 24, 1900, 10.00 A.M.*

The business meeting of the Second Annual Convention of the International Metaphysical League convened in Madison Square Garden Concert Hall, New York City, and was called to order by the President, Mr. Charles Brodie Patterson. There were present forty-three members of the League and forty-three delegates from organizations represented in the League.

The reading of the records of the last meeting was called for. The Secretary suggested that the records were printed in full in the proceedings of the last convention and were, in that form, in the hands of every member. It was voted: That the reading of the records of the last meeting be dispensed with.

The question arose, in connection with the matter of credentials, as to whether a person who was a member of the League and also a delegate from an organization should have two votes. After a protracted discussion it was voted: That any person being a member of the League and also a delegate from an organization shall be allowed to vote in both capacities.

The Chair appointed Mr. Uptegrove and Col. Taft to examine the credentials of the members and delegates. They reported the number present and qualified to vote to be as given above.

The Secretary's report on the condition of the movement, briefly summarized, showed that throughout the United States and Canada the organization of the movement is proceeding with great rapidity and that the general interest is steadily increasing. In the last five years the number of those who have become active workers and those who have openly joined the movement has multiplied many times. In England, Germany, France, Australia, New Zealand and even in India the League has its representatives, while the work, in general, in these countries has reached large proportions.

The election of officers being the next business in order, it was voted: That a committee of five be appointed by the chair to select a list of nominees for the board of officers for the coming year.



The chair appointed Col. Tafft, of Providence, Chairman, Mrs. Chapin of Boston, Mr. Pausch of Hartford, Miss Dyer of Philadelphia, and Mr. Ricker of Washington.

Pending the report of this committee the regular order of business was resumed.

Voted: That a committee of five be appointed to consider the question of a revision of the constitution and by-laws and report at the next annual meeting.

The following members were elected: Mr. C. B. Patterson, Mr. Paul Tyner, Mrs. A. R. Militz, Col. H. S. Tafft and Mr. H. Gestefeld.

A memorial having been presented for the consideration of the Convention it was freely discussed. The memorial reads as follows:

WHEREAS, this Convention is credibly informed that the Post Office authorities have in several instances confiscated or prevented the delivery of letters addressed to mental healers, acting thus under an arbitrary ruling of the Department condemning all healing at a distance or absent healing as "fraudulent";

AND WHEREAS, it is reported that the Post Office Department, presumably at the instance of prejudiced and interested persons moved thereto by professional jealousy, is continuing and intends to continue this course of action as against healers in various parts of the country who have for years been healing the sick by silent power, now be it

*Resolved*, That we most respectfully and earnestly protest against the said ruling of the Post Office Department and all action under it as unwarranted and as tending to discredit and degrade not only the individual healers immediately concerned, but all mental healing and the entire metaphysical movement;

*Resolved Further*: That we denounce the said action of the postal authorities as an indefensible and dangerous violation of the rights of the individual citizen to choose the means and method of therapeutic treatment he requires, as contrary to facts and laws now accepted by a vast and constantly increasing number of people of enlightenment the world over and which are demonstrated by modern scientific investigation and knowledge, and as

opposed to the principles of freedom and progress. It is therefore further

*Resolved*, That this Convention appoint a committee to frame a memorial to the Post Office Department clearly and concisely pointing out the grounds on which absent healing properly rests as a legitimate and beneficent practice, and that such memorial be transmitted with a copy of these resolutions to the Postmaster General at Washington with a request for a revision of the obnoxious and ill-advised ruling referred to, or for appointment of a hearing at which the whole matter may be properly presented for adjudication.

Voted: That a committee of five be appointed to consider the matter of a memorial to the Post Office Department, and that this committee be given full power to act in the matter as it may deem desirable.

The following committee were elected: Mr. C. B. Patterson, Dr. J. J. Plunkett, Mr. George Ricker, Mr. Richard Ingalese and Mr. Bolton Hall.

At this point the committee on nominations announced its readiness to report. Col. Taft, Chairman, said: "Your committee appointed to nominate officers for this League for the coming year beg leave to report as follows":

For President—Rev. R. Heber Newton, of New York,  
Vice-President at Large—Mrs. Annie Rix Militz, of Chicago.

Secretary—Mr. Warren A. Rodman, of Boston.

Assistant Secretary—Mrs. Kate A. Boehme, of Washington.

Treasurer—Mr. Charles Brodie Patterson, of New York.

Executive Board, for three years:

Mr. Henry Wood, of Boston, Mass.

Miss Esther Henry, of Hartford, Conn.

Mr. W. E. Uptegrove, of Brooklyn, N. Y.

Col. H. S. Taft, of Providence, R. I.

Miss Ellen M. Dyer, of Philadelphia, Pa.

For two years:

Mrs. Ursula N. Gestefeld, of Chicago, Ill.

Mr. John W. Hussey, of New York, N. Y.

Mrs. Jean Porter Rudd, of Norwich, Conn.

Mr. Bolton Hall, of New York, N. Y.

Mr. George Ricker, of Washington, D. C.

For one year:

Mrs. Mary E. Chapin, of Boston, Mass.

Mrs. Helen Campbell, of Denver, Col.

Mr. A. P. Barton, of Kansas City, Mo.

Rev. Solon Lauer, of Santa Barbara, Cal.

Mrs. Jane W. Yarnall, of Chicago, Ill.

VICE-PRESIDENTS FROM STATES.

Miss Rosalia A. Palmer, Portland, Me.

Mrs. E. B. Fellows, Manchester, N. H.

Horatio W. Dresser, Boston, Mass.

Miss Harriet B. Bradbury, Providence, R. I.

Albert Pausch, Hartford, Conn.

Dr. Selwyn A. Russell, Poughkeepsie, N. Y.

Mrs. Mary A. Broome, Baltimore, Md.

S. F. Hurd, Vineland, N. J.

Mrs. C. L. Goodrich, Hampton, Va.

Robert Benson, Aiken, S. C.

Mrs. Helen Wilmans, Sea Breeze, Fla.

Mrs. Kate Cabanis Halls, Clinton, Miss.

D. M. Sholars, New Orleans, La.

Mrs. Frances Howland, Dona-Ana, N. M.

Miss Emma Gray, Washington, D. C.

Hiram B. Klum, Cincinnati, Ohio.

Mrs. Mary Frame Selby, Richmond, Ind.

William Bower, Ava, Ill.

Dr. W. C. Gibbons, La Crosse, Wis.

Prof. George D. Herron, Grinnell, Iowa.

H. H. Schroeder, St. Louis, Mo.

Miss Minta Hoover, Little Rock, Ark.

Mrs. M. E. Cramer, California.

Mrs. Fannie B. James, Denver, Col.

Fred W. Burry, Toronto, Ontario, Can.

Miss Franc Garstin, Christchurch, New Zealand.

Albert Johnson, Sydney, New South Wales.

Miss Alice M. Callow, London, Eng.

The Secretary read a letter from Mr. Henry Wood declining the election to the board, and Mr. C. C. Post, of Sea Breeze, was nominated in his place.

It being thought desirable that the Assistant Secretary should be a resident of the place where the next convention was to be held it was voted: That the Secretary be instructed to cast one ballot for the list of nominees as presented by the committee, excepting the assistant secretary.


The Secretary cast the required ballot and the officers were declared elected.

It was unanimously voted: That the next convention of the League be held in Chicago.

Following this vote the name of Mrs. Fanny M. Harley was proposed as Assistant Secretary, and she was duly elected to the office.

The meeting then adjourned.

WARREN A. RODMAN,  
Secretary.



One of the most enjoyable sessions of the Convention was the social meeting of Thursday afternoon. Mrs. Lucia Gale Barber, Miss Grace Carroll, Miss Eva Vescelius, Mrs. Grace Hyde Trine, Mrs. J. D. Grant, and Mr. C. Virgil Gordon gave most choice and delightful musical selections and readings.

The thanks of the League are also due to the ladies of New York who, under the efficient leadership of Miss Adalin M. Gleason, decorated the hall and received the guests of the convention. The beautiful banner, bearing the motto of the organization, "God, Freedom and Immortality," which hung over the platform, was the work of Mrs. Carrie M. Tiffany. The platform was also tastefully decorated with flowers and palms furnished by the ladies.

It is confidently anticipated that the Convention which will be held in Chicago in October, 1901, will be the largest and most enthusiastic body of representative New Thought people which has ever come together. A tentative program has been planned which will make this by far the most practical and helpful con-

vention yet held. Instead of having the sessions devoted to the reading of papers having no immediate relation to each other, there will be a general topic at each session and each speaker will deal with some phase of the topic. The final arrangements will be made as early as possible and those wishing information can obtain it by sending to the Secretary after Sept. 1, 1901.